



The Antiquary.



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Some Words on the Mace.

BY LLEWELLYNN JEWITT, F.S.A.

PART I.

 HE Mace, it may safely be affirmed, besides being undoubtedly the most usual, is one of the earliest symbols of authority in use in England, and one that has played no trifling part in the events of our national history. Originally a weapon of defence and for the enforcing of obedience, it became, like the sceptre, a symbol, a sign, and an evidence of the power and authority of the person in whom that power was, for the time, vested.

Without for a moment entering upon the consideration of the origin and growth of municipal institutions, or of corporate offices and dignities—which is a subject quite beside my present purpose—it will be sufficient to say that, whether these be of Roman or Saxon origin, or are simply the outgrowth of primitive agricultural or other industrial communities, the head man, as a matter of necessity, must have some distinguishing mark or badge by which he might be known and his authority made manifest. Whether Mayor, Portreeve, Bailiff, Warden, or what not—by whatever name he was called, or by whomsoever appointed or elected, whether by the “lord” of the place, the “more discreet of the inhabitants,” or even by the king himself—this head man had, as a matter of sheer necessity, to be furnished with some symbol, sign, or badge of official power and dignity by which he might be known, his authority asserted, and his power and position respected.

However humble his ordinary occupation, however low the state of his education and attainments, however mean might be his origin and position, and however much he might be wanting in natural dignity, the symbol of his

office gave him authority and power, and placed him, for the time being, far above his neighbours in importance. No matter how superior to him in moral, social, or educational condition, or of how much higher status in birth and family and rights of property some inhabitants of a town or district might be, the man they chose as Mayor, or Portreeve, or whatever his designation might be, at once stepped, by virtue of that office, over their heads and became “your worship”—showing sometimes “airs” enough to sicken the better and more thoughtful classes of the people, without the “graces” that ought to attach themselves to the holders of the office. It was, indeed, quite essential that some “outward and visible sign” (alas! often without the “inward and spiritual grace”) of office should be held by the individual, for without it there was nothing to indicate who *was* at the head of affairs of the locality. To “bring out the mace” or other insignia was, therefore, enough to show that authority was vested in the individual, and that to him and his decisions all must bow.

The custom of distinguishing men occupying positions of power as chiefs or rulers of the people, by some outward symbol of authority, such as the mace or the sceptre—terms often used synonymously—denoting the dignity of their office, it has been well observed by Kelly, is one undoubtedly of very great antiquity, both among savages in all ages, like the aborigines of Australia and New Zealand, and from the times of the polished ancient Greeks and Romans down to our own day. “In the ancient towns of England,” to quote the words of Thompson, “when under the sway of the Romans, the usages of municipal life were doubtless similar to those practised throughout the empire. It may be assumed that the chief officers of each city or station were ordinarily attended by subordinate functionaries, as they were in Rome itself. The Praetors, or Consuls, as they walked along the streets, were preceded by their sergeants or beadle, designated lictors, who carried in their hands a number of rods, with one or two axes surmounting the whole, which were fastened in bundles, and were capable of being separated, to be used for scourging or beheading criminals. The *fascæ*, in consequence of their

invariable association with the magistrates, became regarded as the emblems of justice ; and the spear was regarded as a sign of authority, that weapon being set up in the forum or market place, where the Decemviri chosen by the *Prætor* to judge of such matters as he deemed them competent to determine, discharged their functions. The spear was also exhibited at the collection of the taxes by the censors. Whether the use of the *fascæ* and the spear survived the presence of the Roman officials in this country is a question left in some obscurity ; but in France, owing to the continuity of the municipal system, and the unbroken succession of races in the occupation of some parts of the country, it seems probable that the ancient emblems of civic power and justice never fell into disuse. . . . The use of the sword as an emblem of municipal authority, or of the *fascæ*, is not traceable in this country before the Norman conquest ; and, indeed, it is doubtful whether an object of any kind or shape was employed in the way here described until the example was set by the metropolis in the fourteenth century. The most ancient and generally used ensign of authority was the mace, which was originally an implement of war, invented for the purpose of breaking through the steel helmets or armour of the cavalry of the middle ages. It was borne by the chief magistrates of boroughs as a weapon ; sometimes at the head of the townsmen called forth to battle, at others to strike down the rebellious townsmen in civil turmoils. As the esquire of the knight carried his lance, when not engaged in combat, so the sergeant of the mayor bore the mace before his master. . . . These insignia—the mace, sword, halberd, and spear—have been obviously retained in token of the authority which their original use implied. When the rude times passed away in which the mace was actually employed, an ornamental article superseded it, and became symbolic of supreme local authority. In like manner the sword—usually two-handed—was formerly used to behead offenders, and the official before whom it was held had the power to employ it on behalf of the community over which he presided. He had in his hands the 'high justice' of the locality. When, however, the right to decree and execute capital

punishment was taken from city magistrates and entrusted to state functionaries, the sword was still preserved as an emblem of the ancient authority of the city or borough officials."—*English Municipal Hist.*, pp. 173-179.

As a weapon of warfare, or as an object for not only asserting authority, but for enforcing obedience by muscular argument, the mace became undoubtedly a formidable instrument when wielded by a stalwart arm, and was capable of doing good service where other weapons would be powerless. "We learn," says a writer of no mean authority, "that maces were in common use in warfare amongst the ancient Greeks" [many mace-heads belonging to those people are deposited in the British Museum], "the name *kopvry* being derived from the little horns or spikes by which the head was surrounded, it being thus the prototype of the 'Morning Star' of Scandinavia ; and it may be mentioned incidentally that on the font at Wandsford Church, Northamptonshire, of about the reign of William Rufus, are sculptured two warriors fighting, bearing shields, one of whom is armed with the mace, and the other with that singular weapon consisting of a staff to which is attached by a chain an iron ball covered with spikes ; and it may be remembered that one of the giants in the Guildhall, London, is thus armed. As Plutarch informs us, Periphetes, slain by Theseus, was named 'Corynetes' or the 'Mace-bearer,' and that weapon was adopted by Theseus, which, we are told, became in his hands irresistible ; and Homer gives the same appellation to Areithous. Indeed, Dr. Clarke has derived the origin of the Corporation mace from the Ancient Greeks : he says that 'the sceptre of Agamemnon was preserved by the Chæroneans, and seems to have been used among them after the manner of a mace in Corporate towns, for Pausanias relates that it was not kept in any temple appropriated for its reception, but was annually brought forth with proper ceremonies, and honoured by daily sacrifices, and a sort of mayor's feast seems to have been provided on the occasion.'" We, however, have now only to do with the mace as known in our own country.

In our own country the mace, undoubtedly as a weapon, can be traced back to very early times. Examples of what are called mace-

heads, of stone, of the Celtic period, have been discovered, but the classification is not a happy one, and need not further be alluded to. Mace-heads of bronze examples have also occasionally been found in our own country and in Ireland, as well as abroad, and although their actual age is a somewhat vexed question, they may, in some instances at all events, be referred to the Ancient British period. An example is here engraved. These objects are of course socketed for mounting on, or rather the heading of, a straight staff. I shall

be able to show, in the course of my work, that the selfsame form is still used in at all events two or three of our ancient boroughs as the head of staves of office for one or another officer.

The mace is now and then found depicted, in its then form, in illuminated MSS. of early

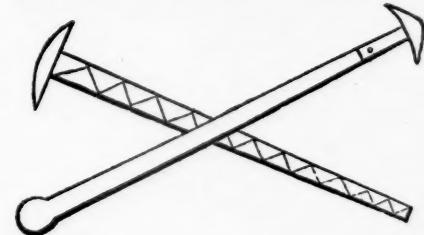


FIG. 2.

date. In mediæval times, besides being a military, it became an ecclesiastical, and also a civil weapon, and from its use for offence and defence came to be regarded not only as an object of fear, but a symbol of power and authority. Of its military use many examples, from the Bayeux tapestry (where, however, it takes more the form of a knotted club) downwards occur, and there can be no doubt it was a most formidable weapon in the hands of knights and men trained to arms; while

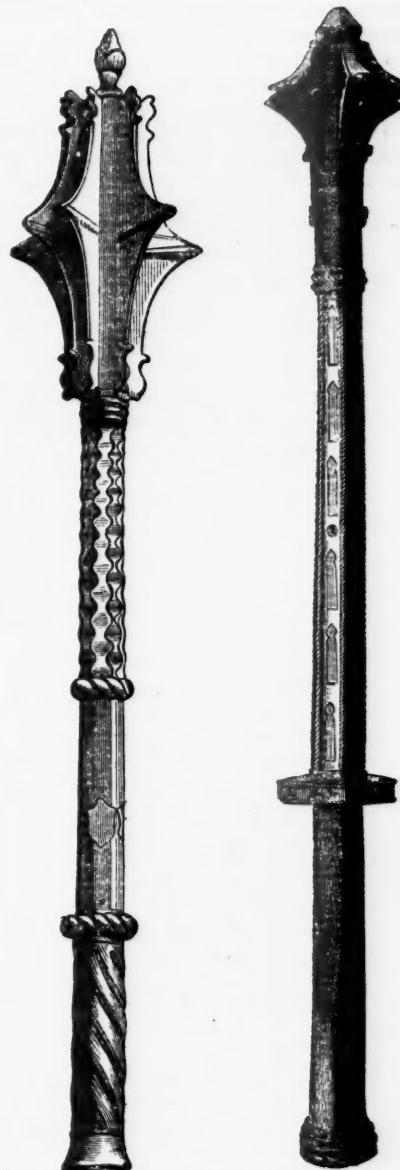


FIG. 3.

among prelates, who, although forbidden to wield the sword, took rank among the great military leaders of early times, it was a staff

of deadly use. "Maces were," it has been remarked, "the special weapons of pugnacious prelates, who thereby evaded the denunciation against those who smite with the sword"—and did more destructive work upon their enemies by using a weapon of far greater and more deadly effect. Among these warrior bishops, the names and doings

the brass of Bishop Wyvil (1375) in Salisbury Cathedral; and the other from a MS. of the time of Henry III. Examples with globular heads occur in illuminated MSS. of the 14th century.

The two maces next engraved (fig. 3) are probably ecclesiastical, and are of remarkably good character. The first (belonging to



FIG. 4.

of Odo of Bayeux, half-brother of the Conqueror; Anthony Bec, the prince-bishop of Durham, who gained renown at the Battle of Falkirk in 1298, when he led the second division of the army of Edward the First; and the "warlike Bishop of Norwich," Henry de Spenser, will at once be called to mind. Two curious examples are here engraved (fig. 2); the one with the plain shaft is from

Mr. J. W. Baily) has its head formed of seven blades or pointed plates, with an acorn-formed terminal point; the shaft being divided into three lengths by two cable-pattern bands. These parts of the shaft are variously ornamented—the upper bearing a kind of undulating pattern; the centre octagonal with shields; and the lower spiral. It has originally been fitted, at its lower or

socketed end, with a wooden staff, fragments of which still remain. The second (which is in my own possession) has also its head formed of six pointed plates, but it is altogether of a finer and more elaborate character than the other. The plates are each pierced with trefoils, and are crocketed upon their front edges, the space between them being filled in with quatrefoils cut in latten-brass. The shaft has been divided into three lengths, the two upper ones being cusped in latten-brass affixed to the harder metal. The lower part of the shaft, divided from the upper by a boldly-projecting hexagonal band ornamented with quatrefoils, has doubtless been wrapped for holding with a tighter grip, and the bottom is socketed. It is a remarkably fine and highly curious example of early art-metal-work, and undoubtedly the most elaborate that has come under my notice.

The accompanying engraving (fig. 4), copied from one of Hans Burgmair's curious plates in the volume of the doings of the Emperor Maximilian (of course of the time of our Henry the Eighth), exhibits maces of this general form borne by masquers at a grand state banquet.

Besides iron, these maces were made sometimes of wood, brass, bronze, or lead (the latter being called "plombées" or "plommées"), and their heads were variously formed. Thus Froissart:—

"Le Sire de Chin tenoit une plombée;"
and Guiart:—

"Sus hyaume e sus cervellieres
Prennent plommées à descendre."



Colchester Keep and Mr. G. T. Clark.

BY THE AUTHOR OF "COLCHESTER CASTLE."

PART I.

 COLCHESTER KEEP enjoys the proud distinction of being, not only the "vastest of Norman donjons," as Mr. Freeman has aptly termed it, but of containing an area so extensive as to be more than half as large again as the Tower of London, which itself exceeds all other towers. But though thus pre-

eminent and unique in size, it is no less remarkable for its early date and for those peculiarities of construction which have fostered the fable of its Roman origin. For at least a century and a half it has been a favourite battle-ground of antiquaries, and indeed it might almost claim to possess a bibliography of its own.

By a singular coincidence it has lately been the subject of simultaneous but independent investigation in three separate quarters. My own monograph on the building appeared last summer,* and was promptly followed by a paper from an eminent antiquary, a specialist on Roman archaeology, which was read within its walls at the August meeting of the Essex Archaeological Society.† Then, in the September number of the *Archaeological Journal* (xxxix. 239-256), there appeared a paper on "Colchester Keep," by Mr. G. T. Clark, F.S.A., Vice-President of the Archaeological Institute. It is with this paper that I am about to deal.

Mr. Clark has been rightly described by Mr. Freeman as "the great master of military architecture." He has made it the special study of his life, and not only surpasses in knowledge of the subject all archaeologists now living, but also all those who have gone before him. It is no light matter then to challenge his opinions on this his undisputed ground. Yet it is so important for students of military architecture of the early Norman period that they should rightly comprehend this "very remarkable structure" (as Mr. Clark himself terms it), that I think I am justified in discussing his views, which, otherwise, from the great weight of his name, would be accepted as conclusive in the matter.

Mr. Clark, like myself, gives the history of the building before attempting its description; and this I hold to be the right method. For until we have ascertained with the utmost accuracy all that we can learn from record evidence, we are not qualified to draw conclusions from the teaching of the fabric itself.

The first question, and the most important, is—"When, and by whom, was this tower

* *The History and Antiquities of Colchester Castle*, pp. 148. Colchester: Benham and Co. (see ANTIQUARY, vi. 168).

† A résumé of this paper will be found in THE ANTIQUARY (vi. 219).

built?" Here, then, are Mr. Clark's successive *dicta*—

Colchester, the work of Hubert of Rye or his son, acting in some measure for the Crown.—*Arch. Journ.*, xxxviii. 266.

There ought to be little doubt that Colchester Keep is a Norman structure, built probably about the close of the eleventh century, by one of the sons of Hubert of Rye.—*ib.*, xxxix. 256.

It has been held by Mr. Freeman and every other archaeologist (except, of course, the "Roman theorist"), that this tower was the work of Eudo *dapifer*. Mr. Clark might therefore have some ground for taking the same view. But, in the name of history, what had Eudo's father (as in the first passage), or Eudo's brothers (as in the second), to do with Colchester? As well say that Bosworth Field was won by "Edmund, Earl of Richmond, or one of his sons"! Hubert of Rye, who had adult sons in 1045, was hardly likely to erect this fortress some half-a-century later, even if he ever set foot in England,—and there is nothing to show that he ever did! As for Eudo's brothers, their estates, as Mr. Clark himself mentions (p. 239), lay in other counties, and they were never in any way connected with Colchester. We have here, in fact, an instance of what I must term wanton confusion, for Mr. Clark elsewhere recognises that Eudo was the builder of the Keep:—

His first step was probably to build a castle, and upon his own land. . . . Eudo's rank, as an Essex and Colchester landowner, and the king's representative in the town, might very well induce him to erect a castle there (p. 240).

But (alas for Mr. Clark and his brother archaeologists!) my investigations have shown (pp. 27-29) that the Eudo hypothesis, first hazarded by Morant (1748), has been heedlessly adopted by subsequent writers, ignorant, it would seem, that their assumption was based on no historic evidence whatever, and that it was flatly contradicted by the facts of the case. The ludicrous absurdity of Eudo the *dapifer*—whose little Colchester property consisted of five houses, forty acres of land, and the part advowson of a church—building a fortress *four times the size* of the largest baronial keep in existence, and building it within the very walls of a royal town (as Mr. Clark admits it to have been), where

none but the king would have built the castle, can never have occurred to these gentlemen. But the fact that, from the time of the earliest records, this was continuously a Crown castle, proves that, as we should expect, it can only have been erected by the king.* But, fortunately, in the case of Colchester Castle, we have special and invaluable documentary evidence in a Royal Charter of 1091, committing the town with its "turrim et castellum" to the charge and custody of Eudo. Of this charter Mr. Clark would appear never to have heard. It makes havoc, however, both of the Eudo story and of the efforts of such authorities as Messrs. Freeman, Parker, and Hartshorne to post-date the erection of this remarkable keep. I have myself assigned it, both on historical and on architectural grounds, to about the years 1080—1085, and Mr. Clark, I am glad to see, appears to place it barely ten years later; for though, as experts know, every year is of importance at this period, yet his date is nearer to mine than any previous guess.

Passing to the next century, Mr. Clark tells us that—

Morant cites a grant of it by Maud to Alberic de Vere from an early edition of the *Fædera* (xiii. 251), but there is no such deed in the later or the latest edition (p. 242).

So it might be supposed on a hasty inspection. But Mr. Clark will find that the grant to De Vere, 6 May, 1109 (*Fædera*, xiii. 251), is headed "Pro comiti Oxoniæ *Carta Matildæ Imperatricis confirmata*," and that the king confirms to him

Castrum et Turrim de Colecestriâ cum pertinentiis in comitatu Essexiæ, Habendum sibi et hæredibus suis prout per cartam illam (i.e. Matildæ) nobis ostensam plenius liquet.

To me the striking point in this grant is the expression "castrum et turrim." It proves, in my opinion, that this document recites the very words of Maud's charter. For this description of the castle, then long obsolete, is equivalent to the "turrim et castellum" in

* Mr. Clark contends that the castle, "from the endowment of its chapel, must certainly have belonged to Eudo" (p. 242). But if he will refer to the *Carta Eudonis* he will find that Eudo speaks of all the other manors and chapels as *his*, but not of the castle chapel. Its tithes, in fact, arose (as I have shown) from the demesne lands of the Crown, then administered by Eudo.

the grant to Eudo some fifty years before the grant to Alberic. I have lately discovered strangely corroborative evidence in the grant of Dublin and its castle by Henry II. in 1172.

Li riche rei ad dunc baillé
Dyvelin en garde la cité
E la chastel e le dongun
A Huge de Laci le barun.

We have here the two factors in mediæval military architecture,—the Roman *castrum* (or *castellum*), *i.e.* the fortified enclosure, and the Norman *turris*, *i.e.* the donjon-keep,—actually preserving their separate existence, and not yet merged in a common whole. I take it that it was still a question which of these factors should give its name to the whole, and that though the *castellum* eventually triumphed, yet in London, at any rate, *turris* was the survivor. This instructive point would seem to have hitherto escaped notice.

I have pointed out, in my history of the castle, that the hereditary constabularies of these royal fortresses have been somewhat strangely overlooked even by our leading historians, these offices, which were held by vested right and conferred somewhat remarkable powers, being oddly confused with actual possession. The Lanvaleis seem here to have acquired the constabulary by marriage *temp.* Henry II.

William, who was an Essex baron, certainly obtained the constabulary from King John (2 John) by a payment of 200 marcs. He died 12 John, leaving William his son, who was made Constable 17 John, but soon after joined the rebels (p. 242).

Here Mr. Clark makes three errors, (1) William, in this entry, merely pays to retain the "custodia" *sic eam habuit temp. Reg. Ric.*; (2) there were (as I have proved from the St. John's Chartulary) *three* successive Williams, not two; (3) the third, instead of being "made Constable 17 John," was merely reinstated in his hereditary office, and this, as is obvious from the date, *after* he had "joined the rebels."

We now come to the one eventful period in the otherwise featureless record. In the space of barely three years, between 1214 and 1217, the Castle, struggled for by the rival parties, changed hands no less than five times, though its strength successfully defied assault. I have been enabled, by the aid of records

and chronicles, to construct a detailed narrative of this period. But let us turn to Mr. Clark. He tells us that "in 1215, twenty marcs were added for repairs." The sum, however, was forty-nine marcs (20+20+9). This money was expended to secure it against the attacks of the baronial party, among whom its evicted Constable, W. de Lanvalei, was conspicuous. But the surrender at Runnymede was followed "incontinenti" by the helpless king restoring "unicuique jus suum . . . castella etiam" (I have shown that Professor Stubbs has misunderstood this passage); so the triumphant "rebel," De Lanvalei, recovered his hereditary constabulary, ousting Harengot, John's minion. Here, however, is Mr. Clark's version.

In July, John's suspicious character (!) led him to substitute for Harengot William de Lanvalei, who had married, as already stated (*sic*), the daughter of a previous Constable. In this year the Castle was besieged and taken by Saher de Quincy, who also burned the town. Both were afterwards recovered by King John (p. 243).

Has Mr. Clark ever heard of *Magna Charta* and its consequences? It would seem not. It will also be noticed that having previously made the three De Lanvaleis into two, he now rolls them up into one. Lastly, as the Castle had thus been regained for the baronial party, there would seem to be no particular reason why Saher de Quincy should either besiege or take it, or burn the town. As a matter of fact, he never did anything of the kind, and was busy, at the time, intriguing in France.

It was in the following March (1216), that the crisis of the struggle came. The brilliant but merciless Savaric de Mauléon had been despatched by John to reduce the Castle, and the impatient king soon followed to hurry on the siege. Through the treachery of the French contingent, the impregnable fortress was surrendered to him, and "this," says Professor Stubbs, "was the highest point that John's fortunes ever reached."* He instantly left Colchester and laid siege to Hedingham. Of all this Mr. Clark appears to be absolutely ignorant. He merely tells us that

John visited the Castle . . . staying there eleven days (p. 242).

* *Const. Hist.*, ii. 11.

Surely besieging its walls was a strange kind of "visit"! But then, something more than a reference to Hardy's *Itinerary* is needed, if we would profess to write history.

The treaty of Lambeth (11 Sept., 1217), having secured the restoration of the royal castles, William, Bishop of London, obtained the custody of Colchester, and the king's forester was ordered (29 Nov.) to give him possession of "The King's Wood" (not "Kingsworth Wood," as Mr. Clark calls it), as being an appurtenance of the royal castle. And yet Mr. Clark, mentioning an entry of July, "1218" (the year after he had obtained possession), says:—

The bishop was at that time (*sic*) negotiating for the king with the French invaders, who for a time actually held the Castle (p. 243).

Did Mr. Clark, I must ask, ever hear of the treaty of Lambeth?

There is a singular error on the same page—

In 1224 the Bishop of London is called upon to refund £20 paid to William, late Bishop of London, for the repairs of the king's castle at Colchester.

On the contrary, the writ of 24 Feb., 1224, directs William, the late bishop, to pay over to Eustace, now bishop (who had after some hesitation been appointed to succeed him as *custos*) the £20 placed in the Castle for emergencies.

Turning over the page, we learn that Stephen de Segrave was succeeded by

Thomas de Clare, who was Constable in 1265-6, when (*sic*), 12 June, 1256, Henry the Third granted the Castle and the fee-farm of the town to Guy de Montfort (*sic*) for life, he maintaining the Castle in repair. He was one of Henry's unpopular foreign favourites, and was deprived in 1258. William de Wayland followed, etc., etc. (p. 244).

Really the mistake might have been avoided of placing De Clare *before* "Guy de Montfort," when the very dates show that he came ten years *after* him. But what shall we say of describing "Guy de Montfort" as "one of Henry's unpopular foreign favourites?" Guy, the devoted son of the gallant Simon,—Guy, who fought at Evesham by his father's side,—Guy, who avenged his father's death in the life-blood of Henry of Almayne, piercing, in the vision of the mighty Florentine,

"In grembo a Dio
Lo cuor che'n su'l Tamigi ancor si cola;"

he "one of Henry's unpopular foreign favourites," he "deprived in 1258," the hour of his father's triumph! Fortunately we need go no further than Morant to discover that this constable was Guy de Rochford, whom I have identified with an Essex squire.

On the same page we are told that

The Constable of the Castle was also steward of the hundred of Tendring, and bailiff of the same, holding courts for the several manors composing it. The Castle was perfectly independent of the town, and, like most castles so situated, was extra-parochial, and had a separate jurisdiction. Seventeen manors were appendant to it, and paid suit and service at its court.

A constable, steward, and bailiff, all rolled into one, would have been an interesting constitutional phenomenon, but it has been clearly shown in my book, on the authority of the Inquisition of 1637, that the Constable had merely *the nomination* of the steward and of the bailiff. Again, this Castle has been judicially (though, it would seem, unjustifiably) decided *not* to be extra-parochial. Lastly, the Castle had no "separate jurisdiction" as such, these seventeen manors being merely those which had not obtained exemption from "suit and service" at the courts of their hundred, of which courts the officers were nominated as above.

On the same page is as follows:—

Henry, Duke of Lancaster, son of Henry IV., had it in 1404. . . . In those days about 160 acres of land passed with the Castle. In 1496-1509 it was held by John, Earl of Oxford. Its final alienation was by James I., who gave it in fee, in 1629, to Hay, Earl of Carlisle.

Alas, no such person as "Henry, Duke of Lancaster, son of Henry IV." ever existed (save, indeed, in the careless 1812 reprint of Morant, from which Mr. Clark must have copied this error), and the real grantee was Humfrey, Duke of Gloucester! The land which passed with the Castle is distinctly specified in every grant as 207 acres, not "about 160." The Castle was in the hands of the Earls of Oxford down to 1530, if not to 1539. Lastly, it is not quite clear how James I. can have granted the Castle four years after his death! Most people are aware that in 1625 he was succeeded by Charles I., and would expect therefore that the grant was by Charles,—and so, indeed, it was.

But the tale grows ever wilder as we ap-

proach our own times. Continuing the above quotation, we read that

The immense thickness of its wall, and its central position, led to its being held for Charles in the war with the Parliament, when its commander was Sir Charles Lucas, the descendant of the grantee of St. John's Abbey lands. The siege and capture by Fairfax, and the subsequent military executions, are well-known matters of history. The enceinte wall was probably then pulled down, and the Castle rendered untenable (p. 245).

What can we say of this siege, as of the previous one by Saher de Quincy, save that it is sheer romance ! The Castle was described in 1586 as "ready to fall with age." It is recorded, in 1637, to have been "very ruinous and in decaye." It is absolutely certain that it was not held by the Royalists, and Carter, who served in their ranks, describes it as nothing but "a Dungeon and the County Jail." It was not besieged, it was not captured, and, I need hardly add, it was not commanded by Sir Charles Lucas, who, by the way, was not a "descendant of the grantee of St. John's Abbey lands." Only a fragment of the enceinte wall had survived till the siege, and that fragment was left standing after it. The Castle, moreover, was not then "rendered untenable," for it was so already, and the undoubted "slighting" ordered by Parliament referred solely to the walls of the town.

The prestige of the *Journal* is so great, and Mr. Clark's authority so highly esteemed, that many students would assuredly have been misled, had I suffered this history to pass unchallenged. It is to be regretted that it did not at least undergo some revision at the Editor's hands; for the contrast which it presents, for instance, to Mr. Palmer's most scholarly paper, in the same Part of the *Journal*, is sharply marked, and it is really not worthy of Mr. Clark's deserved reputation. If my criticisms should appear somewhat harsh, I may plead that I have bestowed on this subject much time and toil, and that my work ought not, in fairness, to be supplanted by the *dicta* of a writer, however eminent, who has studied this building and its history in so cursory and imperfect a manner.



Greek Coins.

BY BARCLAY V. HEAD,
Assistant Keeper of Coins, British Museum.

PART II.



OINAGE of Philip and Alexander the Great.—From the coinage of free and autonomous towns, we will now pass to that of Philip of Macedonia, the founder of that vast monarchy which was destined, in the hands of his son and successor Alexander the Great, to spread the arms, the arts, the literature, and the civilization of Greece as far as the shores of the Caspian and the banks of the Indus and the Nile. But absolute as was the power of Philip and Alexander, these monarchs were still essentially Greek, and as Greeks they were careful never to place upon their money any effigy less august than that of some one of the gods of Greece. Thus Philip, when he had united in his single hand the whole of northern Greece, and when he reorganized the currency of his empire, had recourse to the two great religious centres of Hellas for the types of his gold and silver money, Delphi and Olympia.

On his gold money appears the head of the Pythian Apollo, and on his silver that of the Olympian Zeus. The reverse-types are in each case what is called *agonistic*, that is to say, they commemorate in a general way Philip's successes in the great Greek games, in which, we are told, it was his especial pride to be hailed as a victor. Pallas and her attendant Victory, with Herakles and the Olympian Zeus, are the gods under whose auspices Alexander's gold and silver went forth from a hundred mints over the vast expanse of his heterogeneous empire. But, more than mortal as Alexander was conceived, and almost perhaps believed himself to be, yet never once during his lifetime was his own portrait seen upon his coins, and this notwithstanding the fact that it had been the custom in the East from the very foundation of the Persian monarchy which Alexander overthrew, for the great king to place his own effigy upon the royal "*Darii*" coins. What clearer proof can be desired that none but religious subjects were at that time admissible on the coin?

Introduction of Portraiture.—But after the

death of the great conqueror a change is noticeable, gradual at first, and then more marked in the aspect of the international currency instituted by Alexander. The features of the god Herakles on the tetradrachms little by little lose their noble ideality, and assume an expression in which there is an evident striving on the part of the engraver towards an assimilation of the god to Alexander, now himself regarded as one of the immortals and the recipient of Divine honours.

Coin of Lysimachus, the Ptolemies, etc.—The first real and distinct innovation was, however, made by Alexander's general, Lysimachus, when he became King of Thrace. The money of this monarch bears most unmistakably a portrait of the great Alexander—of Alexander, however, as a god—in the character which in his lifetime his flatterers had encouraged him to assume, of the son of the Lybian Ammon with the ram's horn over the ear.

This was the first step towards the new fashion of placing the head of the sovereign on the coin of the realm; but so antagonistic does this practice seem to have been to the religious susceptibilities even of this late time, that it was only by slow degrees that it came to be adopted.

When the centre of gravity, so to speak, of the Greek world was no longer to be found in Hellas, but in the various capitals of those semi-oriental monarchies which arose out of the ruins of the Persian empire, Alexandria, Antioch, and the rest, all Greece received an indelible taint of oriental servility. In comparison with these new self-constituted *Baσιλεῖς* and their descendants, Philip and Alexander stand forth as Hellenes of the old type. Only in such degenerate times did it become possible for a king to usurp on the coinage the place of honour reserved of old for gods and religious emblems; nay, even to give themselves out as very gods, and to adopt such titles as *Θεός ἐπιφανής* or *Νέος Διόνυσος*.

The first of Alexander's successors who substituted his own portrait on coins for that of the deified Alexander was Ptolemy "Soter," the founder of the dynasty which ruled Egypt for two centuries and a half. Both he and his queen, Berenice, were deified after their deaths, and appear with the title *Θεοί* on the money of his son, Ptolemy Philadelphus, and

the portrait of Ptolemy Soter was perpetuated from generation to generation on the coins of successive rulers of Egypt down to the time of the Roman conquest, although not to the exclusion of other royal portraits.

Greek coins, from the age of Alexander onwards, possess for us an interest altogether different from that with which the money of the earlier ages inspires us.

The interest of the *præ-Alexandrine* coins is twofold. In the first place, they illustrate local myths, and indirectly shed much light on the political revolutions of every corner of the Greek world; and in the second place, they are most valuable for the history of art in its various stages of development. The interest of the post-Alexandrine coins is that of a gallery of authentic portraits. "Here," says Addison, in his *Dialogues upon the Usefulness of Ancient Medals*, "you see the Alexanders, Caesars, Pompeys, Trajans, and the whole catalogue of heroes who have, many of them, so distinguished themselves from the rest of mankind that we almost look upon them as another species. It is an agreeable amusement to compare in our own thoughts the face of a great man with the character that authors have given us of him, and to try if we can find out in his looks and features either the haughty, cruel, or merciful temper that discovers itself in the history of his actions."

Alexander the Great.—Among the finest portraits on Greek coins we have space only to mention a few. First comes that of the great Alexander himself, on the coins of Lysimachus, idealized no doubt, but still the man in the likeness of a god. In many of these coins we may note the peculiarities recorded as characteristic of his statues by Lysippus, the slight twist in the neck and the ardent outlook in the eyes.

Demetrius Poliorcetes.—Then there is Demetrius Poliorcetes, the destroyer of cities, that soldier of fortune, terrible in war, and luxurious in peace, whose beauty was such that Plutarch says no painter could hit off a likeness. That historian compares him to Bacchus, and as Bacchus he appears on the coins, with the goat's horn of the god pointing up from out the heavy locks of hair which fall about his forehead.

Philetaerus.—Another highly characteristic

head is that of the eunuch Philetærus, the founder of the dynasty of the Attalid Kings of Pergamus. Here, at last, is realism pure and simple. The huge fat face and vast expanse of cheek and lower jaw carry conviction to our minds that this is indeed a living portrait.

To those who are familiar only with Greek art in its ideal stage, such faces as this of Philetærus, with many others which might be cited (Prusias, King of Bithynia, for example), which we meet with frequently on the various Greek regal coins, will be at first somewhat startling.

We have become so thoroughly imbued with the ideal conceptions of Divine humanity perpetuated in Greek sculpture and its derivatives, that when we first take up one of these portrait-coins of the third or second century B.C., we find it hard to persuade ourselves that it is so far removed from our own times. This or that uninspired and common-place face might well be that of a prosperous modern English tradesman, were it not for the royal diadem and Greek inscription which designate it as a King of Pontus or Bithynia, of Syria or of Egypt, as the case may be.

Nevertheless, although an almost brutal realism is the rule in the period now under consideration, there are instances where the artist seems to have been inspired by his subject and carried away out of the real into the ideal.

Mithradates.—Thus the majority of the coins of the great Mithradates are probably unidealized portraits, somewhat carelessly executed, of a man scarcely remarkable unless for a certain evil expression of tigerish cruelty. But there are others of this same monarch on which, it is true, the likeness is unmistakably preserved, but under what an altered aspect! Mithradates is here the hero, almost the god, and as we gaze at his head on these coins, with flying locks blown back as if by a strong wind, we can picture him standing in his victorious chariot holding well in hand his sixteen splendid steeds, and carrying off the prize; or as a runner, outstripping the swiftest deer, or performing some other of those wondrous feats of strength and agility of which we read.

This type of the idealized Mithradatic head

also occurs on coins of Ariarathes, a youthful son of Mithradates, who was placed by his father on the throne of Cappadocia. This



FIG. 5.—SILVER COIN WITH HEAD OF MITHRADATES.

head, like that of Alexander, was afterwards perpetuated on the money of various cities on the shores of the Euxine.

Cleopatra.—We have space only to mention one other portrait, that of the famous Cleopatra on a coin of Ascalon. This is certainly no ordinary face, and yet we look in vain for those charms which fascinated Caesar and ruined Antony. The eyes are wide open and eager, the nose prominent and slightly hooked, the mouth large and expressive, the hair modestly dressed and bound with the royal diadem. The evidence afforded by these coins, taken in conjunction with a passage of Plutarch, who says that in beauty she was by no means superior to Octavia, leads us to the conclusion that Cleopatra's irresistible charm lay rather in her mental qualities and attractive manners, than in any mere outward beauty of form and feature.

Art Styles and Chronological Sequence of Greek Coins.—Quite apart from the intrinsic importance, mythological or historical, of the subjects represented on Greek coins, lies their value as illustrations of the archaeology of art.

Of all the remains of antiquity, statues, bronzes, terracottas, fictile vases, engraved gems and coins, these last alone can, as a rule, be exactly dated. The political conditions and vicissitudes of the autonomous coin-striking states render it comparatively easy for us to spread out before our eyes the successive issues of each in chronological sequence. In the series of each town we may thus at once obtain a few definite landmarks, around which, by analogy of style,

we shall have no great difficulty in grouping the remaining coins. The characteristics of Greek art, in the various phases which it passed through, we do not propose, nor indeed is this the place, to discuss. It will be sufficient to indicate the main chronological divisions or periods in which the coinage of the ancient world may be conveniently classified. These are as follows :

I. Circa The *Period of Archaic Art*,
B.C. 700-480. which extends from the invention
of the art of coining down
to the time of the Persian Wars.

II. Circa The *Period of Transitional
Art*, from the Persian Wars to
the siege of Syracuse by the
Athenians.

III. Circa The *Period of Finest Art*,
B.C. 415-336. from the Athenian expedition
against Sicily, to the accession
of Alexander the Great.

IV. Circa The *Period of Later Fine Art*,
B.C. 336-280. from the accession of Alexander
to the death of Lysimachus.

V. Circa The *Period of the Decline of
Art*, from the death of Lysimachus to the Roman conquest
of Greece.

VI. Circa The *Period of continued Decline
in Art*, from the Roman conquest to the rise of the
Roman Empire.

VII. Circa The *Period of Greco-Roman
Art*, from the reign of Augustus to that of Gallienus.

It is almost always perfectly easy to determine to which of the above periods any given coin belongs; and as a rule it is possible to fix its date within the period with more or less precision, by comparing it in point of style with others of which the exact date is known. Even a small collection of well-chosen specimens thus mapped out in periods forms an epitome of the history of art such as no other class of ancient monuments can furnish. It is true that not all coin art is of the highest order for the age to which it belongs. Often, indeed, it is extremely faulty; but, good or bad, it is always instructive, because it is the veritable handiwork of an artist working independently, and

not of a mere copyist of older works. The artist may have been unknown perhaps, even in his own day, beyond the narrow circle of his fellow-citizens; but he was none the less an artist who has expressed to the best of his ability on the coin which he was employed to engrave, the ideas of his age and of his country, and he has handed down to all time, on the little disk of metal at his disposal, a specimen, *en petit*, of the art of the time in which he was at work.

The Greek Die Engravers.—There is good reason, moreover, to think that the persons employed to engrave the coin-dies were by no means always artists of inferior merit. During the period of the highest development of Greek art it is not unusual, especially in Magna Graecia and Sicily, to find the artist's name written at full length in minute characters on coins of particularly fine work; and it is in the last degree improbable that such a privilege would have been accorded to a mere mechanic or workman in the mint, however skilful he may have been.

In proof of this theory that artists known to fame were (at least in the fourth century) entrusted with the engraving of the coins, the fact may be adduced that we find several cities entirely independent of one another having recourse to one and the same engraver for their money. For instance, Evænetus, the engraver of the finest of those splendid medallions of Syracuse, bearing on one side the head of Persephone crowned with corn-leaves, and on the other a victorious chariot, places his name also on coins of two other Sicilian cities, Camarina and Catana; and what is still more remarkable, the Syracusean artist, Euthymus, appears also to have been employed by the mint of Elis in Peloponnesus. In Magna Graecia also we note that an artist, by name Aristoxenus, signs coins both of Metapontum and Heracleia in Lucania; and another, who modestly signs himself Φ , works at the same time for the mints of Heracleia, Thurium, Pandosia, and Terina.

In Greece proper artists' signatures are of very rare occurrence; but of the town of Cydonia, in Crete, there is a coin with the legend in full NEYANTOΣ ΕΠΟΕΙ; and of Clazomenæ, in Ionia, there is a well-known tetradrachm, with a magnificent head of

Apollo facing, and the inscription ΘΕΟΔΟΤΟΣ ΕΙΩΕΙ.

Enough has been said to show that in the period of finest art there were die engravers whose reputation was not confined to a single town, and who were regarded as artists of the higher order, whose signatures on the coin were a credit to the cities for which they worked.

Unfortunately, not a single ancient writer has thought of recording the name of any one of these great masters of the art of engraving. Had they only known that thousands of these, in their time insignificant, coins would outlast the grandest works of architecture, sculpture, and painting, and would go down from age to age, uninjured by the lapse of time, sole witnesses of the beauty of a long-forgotten popular belief, or of the glory of some splendid city whose very site is now a desert or a swamp, it might have been otherwise.

It is not, however, to be regretted that the old Greek engravers worked without any idea of handing down either their own, or their city's, or their ruler's glory to posterity. Had they done so, the coins would have furnished far less trustworthy evidence than they now do, and we should probably have had many ancient examples of medals like that famous one of modern times which Napoleon I. ordered to be struck with the inscription, "frappée à Londres."

Magistrates' Names on Coins.—Not to be confounded with artists' signatures on coins are the names of the magistrates under whose authority the money was issued. All such names are usually written in large conspicuous characters intended to catch the eye, while the names of artists are often purposely concealed; and are indeed sometimes so small as to be hardly visible without a magnifying glass.

About the end of the fifth century at some towns, though not generally before the middle

of the fourth, magistrates begin to place their signatures on the money. Sometimes we read their names at full length, sometimes in an abbreviated form or in monogram; while not unfrequently a symbol or signet stands in place of the name. It is a matter of no small difficulty to distinguish such magistrates' signets in the field of a coin from religious symbols which are to be interpreted as referring more or less directly to the principal type. Thus, for instance, an ear of corn might refer to the worship of Demeter, or it might stand in the place of the name of a magistrate Demetrius. As a rule, all such small accessory symbols before the end of the fifth century have a religious motive; and the same symbol will be found very constantly accompanying the main type. But in later times, while the type remains constant, the symbol will be frequently varied.

It must then be understood as the private seal of the magistrate entrusted with the supervision of the coinage.

Of the organization of the mints in the various cities of the ancient world

we know very little. It has been proved that at some cities the chief magistrate placed his name on the money issued during his tenure of office; thus, in Boeotia, the name of the illustrious Epaminondas occurs; and at Ephesus we find the names of several of the chief magistrates, who are mentioned as such by ancient writers or in inscriptions. This was not, however, the universal rule; at Athens, for instance, the names of the Archons are not found on the coins; and at some cities the high priest, and occasionally even a priestess, signs the municipal coinage.

Greek Imperial Coinage.—Under the Roman Empire, from the time of Augustus down to that of Gallienus, the Greek cities of Asia, and a few in Europe, were allowed to strike bronze money for local use. These late issues are very unattractive as works of art,



FIG. 6.—SYRACUSAN MEDALLION.



and their study has been consequently much neglected.

In some respects, however, they are even more instructive than the coins of an earlier age, which they often explain and illustrate. It is to these *Greek Imperial* coins, as they are called, to which we must have recourse if we would know what local cults prevailed in the outlying provinces of the Roman Empire, and especially under what strange and uncouth forms the half Greek peoples of Asia clothed their gods.

It is in this latest period only that we get on the coinage actual copies of ancient sacred images of Asiatic divinities, such as that of the Ephesian Artemis, with stiff mummy-like body, half human, half bestial, with her many breasts. It is not to be questioned that many such monstrous statues existed in various parts of Greece, sacred relics of a barbarous age; and that on great festivals they were draped in gorgeous attire, and exhibited to public view; but Greek art, as long as it was a living art, shrank from the representation of such images, and always substituted for them the beautiful Greek ideal form of the divinity with which it was customary to identify them.

These Greek Imperial coins are also valuable as furnishing us with copies of famous statues of the great period of art, such as that of the chryselephantine Zeus of Pheidias at Olympia, the Aphrodite of Praxiteles at Cnidus, and many others; and they are particularly interesting for the light which they shed upon the sacred games, Pythia, Didymeia, Actia, Cabeiria, and other local festivals and religious ceremonies, of which, but for our coins, little or nothing would have been known.



The Register of the Parish of St. Andrew, Hertford, 1560-1660.

By W. M. Wood.

HAVE lately made a transcript of the oldest register belonging to the parish of St. Andrew, in Hertford; and some of the curiosities contained therein having been deemed, by

those competent to form an opinion on the subject, of sufficient interest and importance to claim an appearance in print, they are here thrown together pell-mell, and left to speak for themselves.

The Register is a vellum book nearly thirteen inches in length, nearly five and a half in breadth, and about half an inch thick. Including three portions of leaves, there are now in the book 54 leaves: fifty years ago, as will be hereafter explained, it contained two more leaves. The whole is in very fair condition, and forms a handsome feature of the parish archives. On the cover is inscribed, "Liber Parochialis Sæti Andreae de Hartford 1598"; and on the first leaf, "The Register Booke of all sutch Christning, Mariages, and Burials as haue byn from the yeer of our Lord 1560, vnto this present yeer of our lord 1598, and soe continuing: belonging to y^e pish of St. Andrews." Then the subheading, "Christning, Año 1560," the first entry being under date "November 18, John Redington, the sonne of John Redington, was Baptized." The handwriting, as far as the year 1600, is a very beautiful, legible "Old English," evidently that of a well-trained scribe. The orthography, too, is uniform; and it is a pleasant task to read through this portion of the volume. After 1600, however, troubles arise: the writing is in many hands, and the scribes must have been of various grades of education; neither the Rectors nor the Curates can be held responsible for most of the entries, except in the years 1636-1641, where each page is signed "Edw. Baynes, Rector." The last three pages of the christenings are a complete chaos—almost enough to incline one to the opinion that the parents or godparents of the children baptized entered the records themselves—even if they did not also perform the ceremony of baptizing their own children, or godchildren, during the troubled period 1647-1653. Indeed, the following entry from the Register of Lowestoft, taken from Burn's *History of Parish Registers* (2nd ed. 1862, p. 57), met with after the foregoing sentence was written, would appear to confirm the latter suggestion:—

During the Commonwealth, and to the Restoration of Charles the 2nd, no Entries were made in the

Parish Register. The Rev. Jacob Rous, then Vicar, says, that on the 14th of March, 1643, himself, with many others, were carried prisoners, by Colonel Cromwell, to Cambridge; so that for some time following there was neither Minister nor Clerk in this Town, but the inhabitants were obliged to procure one another to baptize their children; by which means, says he, there was no Register kept, only a few were by myself baptiz'd in those intervals when I enjoyed my freedom.

On the first page of St. Andrew's Register is an entry that "Thomas Whighthand, the sonne of Lawrence Whighthand, was Baptized." This is an uncommon name, and died out of St. Andrew's parish, apparently, about the year 1596. A search through a modern London Post Office Directory reveals one Whitehand, which orthography also occurs in this old Register. Possibly the most extraordinary entry is the baptism on February 19, 1587, of "Elizabeth, the daughter of the dumbe Fencer." There is no other allusion to this evidently at that time notorious character. "Stroughton" occurs in 1560, and several times subsequently; but on January 14, 1591, "Thomas Stroughton, the sonne of Clement Troughton," is baptized. This is curious, because "Stroughton" appears no more after this date, but "Troughton" frequently. The wealthier and more important members of society were treated to a "Mr." before their names, and gen' or generosus, or gent., after; and this is a valuable feature of the Register, in assisting the genealogist, the first instance in this book occurring in 1563, when "Elizabeth Bull, the daughter of Mr. Richard Bull, was baptized." "Maie 16, 1570, Thomas Winsheley had a childe Baptized and buried," is a piece of information one would not look for in a list of baptisms. Deliciously vague is "Joan, the daughter of Thomas Pegrem's wife's sister, was Baptized," Feb. 29, 1583; as is also, Oct. 23, 1589, "Rafe, a childe borne at Willowbies, was Baptized." Jan. 5, 1589-90, were baptized "Adam and Eve, sonne and daughter to Rafe Willowby." A baptism occurring on the day of birth is recorded on April 11, 1599. "Stamporow" is of frequent occurrence before the year 1604, when "Stampro" appears; another curious instance of change in name-spelling. In 1600, a new scribe commences, and adopts the ugly-looking "baptised" for his predecessor's

"Baptized," but he gives way in 1602 to a better clerk, who duly informs the reader between Feb. 24 and Mart. 5, 1602 [or 1603, n.s.], that James is King. In 1615, the spelling "dafter" for "daughter" first occurs. I cannot pretend to say anything of the reason why, but only record the fact. Hertford, though so near to London, still retains some local peculiarities of pronunciation. A "freeman" and native of the Borough, well on in the seventies, when reading aloud, always pronounces the / in "could" and "shou'd." On April 22, 1621, "George Penfowld, sonne of John Penfowld, beinge borne in the seall barne," was baptized, as also, in the same year, on June 29, was "Henrij Grenne, borne at the sealle." There is a flour mill in this parish called the Sele Mill, and Mr. Cussans, in his *History of Hertfordshire*, conjectures that this same mill may be the one that is mentioned in Domesday Book. Singularly enough, the burial is recorded, on May 5, 1599, of "William Seal, miller." Was the mill really named from one of its occupiers, or did the occupier take his name from the mill? "1626, Julij .25.° beeinge St. Jeames his daye, was Elizabeth Gipps, daughter to George Gipps, Rector of y^e same parish, baptised, beeing .8. dayes ould." This entry is in a neat writing, possibly in that of the "Rector of y^e same parish" [St. Andrew's being understood], and the fulness of detail leaves nothing to be desired; which is more than can be said of "1632, April 12, Marie, a Child that was borne in the Church porch, was baptised." In order, apparently, to distinguish families of the same name, the profession or occupation of the father is occasionally given. Thus, on "July 17, 1633, John Kinge, sonn of John Kinge, doctor of Phisick," was baptized; and in the next year, "March 30, John Kinge, sonn of Jo. Kinge, glouer." Solemnity enshrouds the following:—"1634, October 12, Mary Noble, daught' of Mr. Tho. Noble, bapt. in priuate for feare of death"; probably a grand-daughter of the Mr. Noble who was then Vicar of All Saints'. On the 22nd of the same month, Hanna, another daughter of Mr. Noble, was baptized, and for the first time the Christian name of the mother is recorded. This innovation speedily becomes the rule; and it must be a decided gain for the genealogist when

he is able to find the Christian names of both parents. The Rev. Edward Baynes apparently takes up the Register on January 24, 1635-6, and several of his children are mentioned subsequently, one of whom, baptized on June 24, 1637, receives the uncommon name, in this country, of "Guicciardyne." Amongst other rare names are, November 29, 1639, "Cadwallader" Smyth, and January 2, 1639-40, John "Liscaillet," who was a physician. From May 30, 1641, to April 5, 1646, the entries are made in a clerky handwriting, and apparently all entered at the same time, perhaps from memoranda or from memory; consequently, it would seem that many children who had been baptized during that period are omitted. Thus, there is no entry between May 30, 1641, and May 1, 1642; seventeen baptisms are mentioned in 1642, but only four in 1643, and six in 1644. The disturbed state of the country may have had something to do with this. A new sort of entry is introduced by this scribe: "1642, February 15, Robert Parnby had a child bapt." There are many instances of this sort —neither the name nor the sex of the child being mentioned; as if these facts were of no importance to the person chiefly interested in the baptism! Such entries are consequently *absolutely* worthless. As samples of the extraordinary manner in which this Register of christenings in the parish of St. Andrew was kept in those days, take the following: "1644, Jun. 20, John, sonne of John Trub, borne in this pish, bapt. in Bengoe." The next year, "Oct. 10, Richard Holland had a childe borne in this parrish, & bapt. in Hartingford." These geographical details are not uncommon. Bengoe and Hertingfordbury are two villages adjoining St. Andrew's. Also, in many cases this Register of baptisms simply states the birth of the child. Thus, "1644, May 30, John, sonne of Henry Marson, was borne." This again appears to be partly owing to the unsettled position of affairs, and partly to the rise of Nonconformity—many objecting on so-called religious grounds to have their children baptized.

The chaos previously mentioned occurs in the year 1647, after which time the handwriting frequently changes, and it would seem that the parents recorded the facts

themselves. Witness the following three items:—

16 April 1647 Being Friday about 10. in y^e morn: Fraunces, daughter of Tho: Bevis, was borne.
x^o Dec. 1649^o. Being Monday about 12. in y^e day, Sarah, daughter of Thomas Bevis, was borne.
30th Nov: 1652. Being Tuesday about xj. of y^e Clock in y^e Night of y^e same day, Samuel, Sonn of Thomas Bevis, was borne.

These are in a very neat handwriting and same coloured ink, the first at foot of a left-hand page, the other two nearly at the foot of the opposite right-hand page, and quite close together. The ink of the third entry is rather faded. So that it is quite possible the entries were made about the dates mentioned. This handwriting occurs nowhere else in the book. The children of Nicholas Tuffnell are all recorded in one handwriting, as are also those of William Barefoot, William Smyth, John Young, Clement Raye, Henry Welsh, William Bennet, and others, that of Bennet being particularly repulsive-looking. But this is not the place to go into minute details. Of local historical value is the entry, "1651, March 5, Rebecca, y^e daughter of Mr. Jeremy Burwell, then minister of this pish, was baptized,"—also in a distinct handwriting, that occurs nowhere else, and curious in that subsequently the "Mr." has been crossed through.

On March 22, 1648, is recorded "Sarah a bace borne at the Castle." There are a few more entries similar to this, but let this one suffice.

After 1653 no record occurs till 1663, when there are three portions of leaves, on which are entries of burials, baptisms, and marriages for that year; and so closes the first section of this register.

The marriages are headed: "Mariages wth in the parish of St. Andrews in Hartford, from the yeer of our Lord 1561 vnto this present yeer 1598, & so continuing," the first entry being "Nouember 3, William Michell and Annis Penn were Maried." Penn is a name exceedingly common in this register. There do not appear to be many curious entries in the marriages, though such records as "1564, April 3, M^r. Robert Browne, citizen of London, & Mary Gardiner were Maried," may in some cases be valuable. Amongst

peculiar names are Kindud, Shastline, and Sparepoint. The marriage on Oct. 3, 1569, of "John Pickman, of Essex, and Winefride Wilthead," is rather vague. Occasionally the names of parishes in the county of Hertford crop up, and can well be understood. But not so easy to be understood is an entry like this: "1574, December 20, William Kinge and Joan [redacted] were Maried." Possibly the lady had no surname; and apparently another lady in 1591 was possessed of neither Christian nor surname: "Februarie 6, Thomas True and [redacted] were Maried." Or the names may have been forgotten at the time the entries were made. In a few instances it is stated that the parties were married "by licence." The last marriage occurs on Sept. 29, 1653, after which date two leaves have been abstracted (within about the last fifty years) before the commencement of the Burials.

I had nearly completed my transcript of this register before I was aware of the mutilation. On turning to the local historian, Lewis Turnor (whose book was printed and published in 1830 by Mr. Stephen Austin, of Hertford), it became apparent that in his time the book was intact. He says:—

The registers of this parish are of great value, as they contain a faithful record of baptisms, marriages, and burials from the year 1560 to the present time. The first forty years, that is, to 1599, are obviously, like those of All Saints', a transcript from an earlier record, as they are in the same handwriting and in a professional character. From 1599 to 1650 the entries vary in writing, and appear therefore to have been made at the date of the several entries recorded. The book is of vellum or parchment. In the record of baptisms *there is little deserving of notice*; neither is there much in that of marriages *beyond the few we shall presently notice*; but as the register of burials includes the periods of some of the most dreadful epidemics, particularly the plague and sweating sickness, which committed such ravages among the population of this country, it may be proper to glean a few facts.

It may be a matter of opinion as to what is deserving of notice in the register of baptisms; but the foregoing extracts seem sufficiently worthy of being put in print.

Turnor's opinion about the marriages may be endorsed, and thanks have to be accorded to his memory for preserving some portion of the two missing leaves. He says:—

Among the marriages registered in this book there are a few which took place during the Commonwealth,

under the Act passed by the Barebone, or Little Parliament, summoned by Cromwell in 1653. . . . The first is in 1655, and is the only one recorded in that year.

"Nov. 29.—Lawrance Hoare, of Ippolits, was married to Hannah North, of Datchworth, by Mr. Dalton, Maior of Hartford."

In 1656 there are five other entries, in all of which the marriage ceremony was performed by the same magistrate.

Turnor then goes on to state that the other side of the leaf contained a memorandum, a part of which he prints, to the effect that on Jan. 13, 1598, the Rev. Thomas Feilde did openly read the 39 Articles in the church of St. Andrew. The document was signed by two churchwardens and six parishioners, whose names fortunately Turnor has put on record.

The other missing leaf contained a list of church goods belonging to St. Andrew's in 1610. This also Turnor has printed, together with the following exhortation, which, he says, "is written in a very neat and fine hand":—

Amende yor lives for the kingdome of God is at hande (and wth all) Take heed that ye walke exactlie, not as fooles, but as wise Men, redeemeing the time, for the days are evil.

It is thus seen that some very interesting parish records have been abstracted from this Register since 1830 by a destructionist, on whose *manes* be not peace!

Returning to the Register proper, the Burials next present themselves, under the heading "Burials within the parish of St. Andrews, in Hartford, from the yeer of the Lord 1561. aforesaid, vnto this present yeer of our Lord 1598. and so continuing," the first entry being, "Año 1561, September 30, Annis Browne, the wife of John Browne, was Buried."

The first noticeable thing in the Burials is an unusual name: "Bonaventer, the sonne of Alexander Muett, was buried," Oct. 30, 1561; Jan. 2, 1563-4, "Joan Holde was Buried, being Widow;" April 11, 1564, "Mother Whitehande was Buried"; March 9, 1599, "Widow Lyntin was Buried"; "1589, June 4, Smithie's wife was buried,"—entries such as these sound old-fashioned now, but are very common in this book. June 5, 1564, "Edward Kennet, shoomaker, seruant with Richard Tipper," is interesting, because information is given of another person, beside the one chiefly concerned. With this may

be paired off "1572, December 30, George Archer, seruant to *Father Lowin*," and "1573, Februarie 19, Elizabeth Adkins, seruant *sometime vnto Mr. Parson Boston*." It is possible that the Rev. Mr. Boston was Vicar of All Saints', there being a lacuna in the list of vicars of that parish at this period. "1576, August 29, A shoomaker that followed the Courte died & was buried." Turnor, in his account of this register, considered this to be an interesting item, and printed it, adding thereto the following note:—"So fatal and so frequent was the plague during the reign of Queen Elizabeth, that it often became necessary to remove the Parliament, the Courts of Law, and even the Court itself, from the metropolis. The usual place of adjournment was the Castle of Hertford. On one occasion, however, the Law Courts were adjourned to St. Albans, and held in the Abbey Church." "Jan. 28, 1589-90, Maryan, a maide-seruant to Mr. Brackyne," may be compared with "Jan. 6, 1594-5, Agnis Emry, a Maide, dwelling with Mr. Whiskin's." "Februa. 26, 1630-1, Father Crouch was buried, cal'd Father for his age, and noe otherwise." This had already been printed by Turnor, and is the only other curious entry that he gives. It may be compared with "1628, May 26, Old — Keene was buried." "1628, July 24, John Mathison had two children buried," is very vague, as also is, "1631, Octob. 25, A child of Tho: Smyth y^e wheeler, was buried," and "1640, June 8, A man found drowned at Poplars bridge was buried," and "1641, Nov. 28, Thomas Smyth, a stranger, was buried." The term "goodwife" crops up in 1644, "Goodwife Collis, wife of Nicholas Collis, was buried;" and in "1653, May 30, A Chyld of good man Dencones was buried," although goodman is first met with in the sixteenth century. Of wider interest are such entries as these: "1639, Novemb. 10, Mr. Kelk, a Diuine, & a Fellow of Magdalene Colledge, in Cambridge, was buried"; "1637, April 24, William Tabor, sonne of Mr. Humfrey Tabor, Rector of Lothbury, in London." Mr. Tabor was subsequently Vicar of All Saints', Hertford. As contributions towards the spelling of a celebrated name: "1625, May 6, Thomas Shakespeare, sonn of Mr. Thomas Shakespeare, was buried;" "1626, Aug. 22, Thomas Shake-

peare, gen., was buried." These two entries are in an exceedingly good handwriting. The name "Shakespeare" also occurs in the neighbouring parish of Great Amwell in the sixteenth century.

A noted celebrity must have been "John Lyntin, Clerke and sextine of this pish of St. Andrew's," who was buried on Sept. 20, 1594. Likewise, "1621, November 23, Thomas Gragosse was bured, an honest man & Just." The last five words, it is true, appear to be in a different handwriting, but are undoubtedly as ancient as the other part of the entry. In the following year is recorded in a totally different writing the death of "William Graygoose." The different spellings of the same name are noticeable, because of the peculiarity of the name; and men of the character indicated were, it would seem, becoming scarce towards the end of James the First's reign! Of local historical interest are the following: "1585-6, Jan. 6, the daughter of William Seale was buried"; "1599, Maie 5, William Seale, miller, was buried"; and also "1624, Dec. 1, Ann Toogood, wife of Samuell Toogood, liueinge and dyinge beyond Cowbridge." Hertford is also possessed of a Bull Plain.

The year 1597 was a plague year, and the following sorrowful entries succeed one another:—

- Julie 12, Edward Manisty, the sonne of William Manisty, was buried.
- 16, Elizabeth Manisty, the daughter of William Manisty, was buried.
- Aspice nunc tandem quid sis, nisi putre Cadauer,
Quod solum minimis vermis, esca datur.—Qd. W. T., Cler.
- 20, William Manisty, the sonne of William Manisty, was buried.
- 24, Agnis Manisty, the daughter of William Manisty, was buried.
- 26, Samuel Manisty, the sonne of William Manisty, was buried.

It thus appears that the mortality for a fortnight in this parish was confined to one family, and that family one of the chiefest in the parish, Mr. William Manisty holding the office of chief burgess in 1603. Turnor, who gives a long account of the various plagues in England, mentions this melancholy case; but totally ignores the Latin sentence. The "W. T., Cler." no doubt supplies the clue to the name of the clerk who was employed

to make this transcript under Queen Elizabeth's mandate of 1598. In March of the previous year, 1596, the scribe has also entered the following remark:—

Inspice quam fragilis, quam pauper, quamq; misellus
Viuas: tuta dies non tibi nulla datur.—Qd. W. T., cler.

The mortality in these two years was frightful, twenty-three burials being recorded in 1596, and forty-four in 1597, the average of the preceding years being ten, and some of them bearing the impress of an epidemic. Many indications are given of Londoners being buried in St. Andrew's parish during the years under suspicion of plague. A noticeable feature is the number of "nurse children" buried here, and the entries are in some cases remarkable. Thus, "1575, Dec. 7, Owen Granger, a Nurse child of London"; "1584, Aug. 26, John Collin, a Nurse childe with Thomas Adam"; "1593, April 20, A childe nurst at Grubbs from London; Maie 22, An other childe nurst at Grubbs from the Hospitall"; same year, "Dec. 26, Margaret Shorte, an Hospitall childe"; "1599, Julie 21, William, a childe found in Watling Streete in London and nurst with James"; "1600, Apr. 10, Abraham Homer, beinge an Hospitall childe"; "1609, April 15, Thomas Smart, an Aspetall Chyld"; "1632, Feb. 22, John, a parish child from London"; "1635, May 17, A nurse child from London, a stranger."

Persons of importance in the borough are indicated thus: "1574, October 30, Henry Hopkins, one of the Burgesses of Hartford, was Buried"; "1595, Sept. 15, Mr. Richard Bull, gen', and sometime one of y^e Burgesses in Hartford, was Buried." There are many entries of this sort, and they must be of considerable value for the local history of the town. Possibly to this class should be added: "1574-5, Jan. 13, Christopher Browne was buried in the chauncell."

In addition to a number of people who were buried here, and who are stated to be "of London," there are a few from less-known localities. "1575, June 21, John Croftes, of Woodborough, in the county of Nottingham, husbandman"; "1595, April 3, Miles Hudd, the sonne of Mr. Hudd, of Eslington"; "1600, July 15, Thomas Lothe-borne of the pishe of St. Peters in St. Albons;"

"1638, May 13, John Finch, sonn of John Finch of Hodsdene."

A peculiar sort of entry is this: "1653, July 3, Mrs. Snell, the mother of Robard Snell." In this class may be placed "1638, July 27, Wm. Mallard, sonne of Widdow Mallard"; "1637, July 12, The widdow Mallard's daughter," etc.

The last leaf of the book is in the same handwriting as the portions of three leaves already noticed after the Baptisms. It gives a few entries of births and burials for the year 1663. The writing is very vile, and the orthography viler. It may safely be put down as the production of the "sextyne," a "clerke" could hardly have been so debased.

"Charles" as a Christian name occurs but seldom in this book. It is apparently confined to the families of Willowby, St. George, and Hoy. "Elizabeth," as is fitting, is perhaps the commonest name; but "Joan" is also very frequent. "John," "William," and "Henry" seem about equally divided. No instances of more than one Christian name occur. The surnames are mostly ordinary common names: Baker, Barnard, Browne, Cornish, Cranfield, Cranford, Crouch, Fisher, Grubb, Hide, King, Noble, Norris, Pearson, Piper, Reede, Smith. So that the names do not shed much light on local history. An exception has been noted in the case of "Seal," to which may be added that of Oaker,—Oaker's Buildings now being the name of a court in St. Andrew's Street, and "Jeremiah, the sonn of William Oaker," was buried on April 7, 1634,—the only occurrence of the name in this book.

Turnor winds up his remarks thus (it must be remembered that he only quotes two entries that he considered curious, but that he has placed on record the bulk of two leaves now missing, for which his memory deserves to be venerated):—

In the remaining registers, that is, from the close of the seventeenth century to the present period, there appear no entries particularly deserving of notice. A long record, indeed, might be given of the births, marriages, and deaths of individuals whose names even at this distant period might recall the various transactions of the times in which they lived, but as it would be difficult to draw a satisfactory line, we close the subject with the extracts already made.

And lately Mr. Glasscock, in his *Records of*

St. Michael's, Bishop's Stortford, has offered the following dictum on page viii :—

The Parish Register is not included, because I consider that extracts *only* are worse than useless, and a verbatim copy would be quite beyond the scope of a work like this.

A verbatim copy of a parish register is not wanted by the general public; but peculiar entries and curious expressions and turns of thought, together with records of unusual events, and scraps of "poetry,"—all of which are to be found in parish registers,—are worth presenting in some form to the general reader; and meanwhile all the oldest parish registers should at least be copied out and the transcript handed over to the legal custodian of parish archives, for it is much to be feared that the blighting influence of an Act of Parliament may, ere long, rob the parishes of some of their choicest documents.

The following list of the clergy of St. Andrew's, during the period under discussion, is taken from Mr. Cussans's *History*, p. 95 of the Hertford Division :—

Thomas Haspenall, 22 Nov. 1550, on death of John Loryng; presented by the King.

Thomas Feilde, 11 Dec. 1598; presented by the Queen.

William Buckbie, 21 Aug. 1623, on death of Thomas Feilde; presented by the King.

George Gypps, 22 Apr. 1624, on resig. of William Buckbie; presented by the King.

Edward Baynes, 14 May, 1633; presented by the King.

William Bull, 3 Jan. 1644, on resignation of Edward Baynes; presented by the King.

Clement Raye, 7 Apr. 1646.

Jeremiah Burwell.

Thomas Ashton, 20 Dec. 1660; presented by the King.

It has already been seen that Thomas Feilde read the 39 Articles in St. Andrew's Church on the 13th of January, 1598. This is according to Turnor. The date given in the foregoing list may be quite correct, and possibly the latter one should read "13th Jan. 1598-9." Mr. Feilde is mentioned in a survey of the manor of Hertford in 1621, when the value of the living was £33 14s. 4d., or thereabouts.

The following note on the Rev. E. Baynes is taken from Mr. Cussans's work :—

By an Order of Council of the Inner Star Chamber, dated 4th May, 1648, Edward Ferrers, owner of the mills of Hertford, was ordered to pay tithes to Edward

Baynes, B.D., Parson of St. Andrew's, five marcs per annum, for the ensuing five years, and five pounds per annum afterwards. Nothing to be paid for arrears, in consideration of repairs made to the mills by Ferrers. —*State Papers, Chas. I., Domes. Ser.*, Vol. 389, No. 47, Rec. Off.

And the following is also from Mr. Cussans's *History* :—

Jeremiah Burwell died at Codicote, at the age of 44, on the 11th February, 1668, at the house of George Poyner, Esq. He was buried in the chapel belonging to Sis severnes Manor, in Codicote Church. Being a Nonconformist, he was probably ejected from St. Andrew's at the Restoration.

The town of Hartford, Connecticut, U.S.A., was founded by a Simon Stone, who was baptized in All Saints' Church, in 1602. One member of the same family, apparently, is mentioned in St. Andrew's Register: "1613, Nov. 21, Marie Stone, ye daughter of Emmanuel Stone, was baptized." This item is given here, in consequence of inquiries from America as to members of the family of Stone.

Finally, I have to tender my thanks to the Rev. W. Wigram, Rector of St. Andrew's, for his kindness in placing the Register at my disposal, and permission to compile the foregoing notes; and have now only to ask him to accept of my transcript as an easy guide to unlock the mysteries of this venerable and valuable parish register.



Ulster Superstitions.

BY MRS. DAMANT.

PART I.

HE part of Ireland which is contemporaneously described by southern Catholics as the Black North, and by its own self-satisfied natives, as Protestant Ulster, offers perhaps less promise of lingering legends, or poetic superstitions, than any other part of the island. The cold and peculiarly intellectual form of religion, which is that of the mass of its inhabitants, does not lend itself to mysticism, or encourage the Celtic faith in all manner of unseen possibilities, by which old wives' fables are elsewhere kept alive. The Presbyterian of Ulster is a practical and eminently unpoetic

Philistine, and were any enthusiast in folklore to question him as to local beliefs, he would reply by a sort of rude rendering of Addison's famous advice to miracle-mongers, "pull the old woman out of your heart." And his quiet scorn of such "fool-things" would not be without effect on his listener: while the sight of the rigidly ugly and desolate meeting-house he frequents, his bald stone farmhouse—unadorned, and girt with a flowerless garden or hideous yard—would strike a death-blow to any vain hope of learning legendary lore from peasants of so hard-headed a type.

And yet the country does not seem like one that is absolutely barren of old tales. There are glens and grey mountains half veiled in mist, beautiful and lovely enough to be the old homes of romance. Ruined castles, picturesquely placed on the high cliffs, command miles of the boldest coast scenery in the kingdom; and when the glorious sunsets for which that coast is famous gild all the bays and capes on the Atlantic shore, even the most prosaic mind must feel thrilled by the lovely mournful beauty of the thyme-covered cliffs, and the far-stretching pathway of splendour that crosses the waves. The unusual antiquarian wealth of the district is another apparent source of legend. Its bogs abound in relics of bronze and flint, in the shape of weapons, from the most primitive stone ages till the dawn of art in finely ornamented bronze hatchets and ornaments. Fibulae, coins, golden torques, amber and glass beads, are found there in large quantities. Round towers remain; lake-dwellings, crom lechs, and earthen forts innumerable, with standing stones, tell of prehistoric man, but the Ulster Scot who digs up the treasures, or drives a cart-way through the ancient earth-works, is as calmly oblivious of them as he is contemptuous towards the antiquaries who value them. His want of imagination is well exemplified in the popular name for wrought celts and axes which used to be found lying about on many a farm-house dresser, and were known as thunderbolts, and neglected till lately, when their value has been discovered, and they have been carried off by journeymen antiquaries, to swell the collections of English students of the flint or bronze period. The golden ornaments found by them have been almost always regarded

as brass, and they have none of the interest in antiquity which makes Cornishmen, surrounded by the like vestiges of long ago, curious and interested in any relic of the "old men," as they call the elder race of Celts. Yet, though the best generalization by which Ulster can be known is that which briefly describes it as "a slice cut off from Scotland," the old Irish population is not entirely extinct, and the Celtic turn for poetry and dreamy romance lingers amongst the Roman Catholics, who make up the servant class—the workers and the poorest cottagers, and are the dwellers in the glens and mountain districts of Ulster. To this large remnant of the old inhabitants who were replaced by James I. in the "plantation," when he brought over Scotch families to hold the land, belong such old names as O'Neill, O'Doherty, and Murphy. Of this class are the blue-eyed and dark-haired girls, who walk bare-footed along the bog and mountain roads, and in whose graceful fashion of covering the head with a shawl has been traced one of the many points of resemblance between Ireland and the East. It is from them alone any folk-lore can be obtained; but they are singularly reticent, and sensitive to ridicule; and though they may ardently believe in all manner of spells and omens, they cannot be induced to talk of them, or to tell their curiously poetic tales of warnings and spirits, till they have learned to trust in the friendship and sympathy of a Protestant. Even then they go to much needless trouble to affect an elaborate contempt of them, and assure the listener that, though their grandmothers, who spoke Irish, and their mothers, who understood it, believed in these "havers," yet they, who neither speak nor comprehend the old tongue, are also ignorant of its superstitions.

But hardly one of them even yet will boldly name the fairies. They say that the gentle-people—the men in green—the good folks—live in and around the fairy forts with their encircling moats; they fear to offend them, and believe them capable at once of any malice or any amount of benevolence. They will not cut down the ben-weeds they love to gather round; and they tell innumerable stories of their fickle favours and cruel persecutions, and fear to venture alone over the bridges under whose

arches the wee people are fond of sheltering. Some clumsy tales of giants are told, though only half believed in, but the names of many places prove older legends to have existed. Fanshees they still hear, and they believe that they only wail for coming deaths in families of the old stock. The common dread of howling dogs, and the general superstitions belonging to May Eve and Hallow Eve, belong to Ulster; but there is one custom whose origin is so lost in the mists of very ancient days that the people who yearly practise it can only account for it by a stupid party explanation. This custom is the strange one of lighting countless bonfires on cliffs and hills on St. John's Eve. They are known as Beltane fires—a name perhaps derived from the worship of Baal. When Protestants see these fires kindled on the long headlands of Donegal, and twinkling in the far west over the water and inland as far as eye can reach, they say, "The Papists are burning Protestant bones," whilst the antiquary points to one of the last relics of fire-worship. The same custom exists in Cornwall, where may be found an astonishing likeness of Ulster in many ways.

Charms for all manner of illnesses can be had; and so strong is the belief in the powers of the seventh son of a seventh son that incredulous people have been heard to lament loudly the untoward accident of birth, which brought crowds of clamorous maimed and halt persons to beseech their aid. Afflicted people will undertake immense journeys to obtain such cures. In some cases they go to holy wells, where the surrounding stones are actually worn by the knees of generations, and the old thorns are white with fluttering rags representing the diseases cast off beside the blessed waters. Well and tree worship have thus left some traces in Ireland, and it may be that these were pre-Christian scenes of religious rites, as the Cornish bowsening wells were formerly said to be. Yet one more Eastern custom—most weird and mournful—exists in the remote districts of even the land of Orangemen, and any one who has ever heard the shrill unearthly wail of "Why did ye die?" by which the hired keening-women make their moan in the Antrim glens, is not likely ever to forget that sound of unutterable woe.

Many of the words to be found in Chaucer with modern footnotes of explanation are still in daily use in Ulster. "Can ye gi'e me a cure for the toothache?" asks a sufferer; and the reply of the unsympathetic bystander is, "Deed can I—and that's—*thole well!*" The Chaucerian adjective for healthy is still in use, as "a lusty lass;"—and many of the oldest Saxon words and plurals linger there, as "shoon," "drouth."

But the subject of this Paper is not the quaint and graphic speech of the Ulster people, so much as the folk-lore they cherish, so a few examples are given of superstitions the writer has seen practised in the North, and a few tales told by the people whom they concern—nearly all of whom are alive still, in a district full of churches and schools, and remarkable for prosperity and keen intellectual life.

A very primitive mode of life is commemorated by these old stories—a state of life in which cattle were the chief riches, where money was little seen save in the favourite form of romance—a hidden crock of gold; where news only came by word of mouth, not by letters; and where unknown and terrible dangers awaited those who left the chimney-corner to wander into the world beyond the bogs and over the sea to "another world—not Heaven but America." Therefore the old mother would rake up her ashes with unusual care on New Year's Eve (which was probably kept by her, as in Russia, by the old style, as are Christmas and Hallow Eve still kept by the country-people). By the aid of a little rod she would make an even top on the light peat ashes, and carefully place the tongs upright in the corner. On coming down in the morning, before placing the turf on end on the hearth guiltless of a grate, she would anxiously scan the ashes for a track. Whether by the light of imagination or not, she generally finds some such mark. If the point be towards the fire, she is well pleased, for within the year a stranger shall enter the family; but if the heel be towards the fire and the footsteps seem to go towards the door, she knows she must lose a child within the year by marriage or death or division, and with the loud wail "oh wirra wirra!" she will express the dramatic grief her race are such masters of.

The now meaningless phrase "our hearths," expresses much for such as she is. If the tongs fall untouched they tell her the same tale by the direction of the handle and the points: in "linking on a pot," she listens to hear whether the heavy weight, slung over the fire by a chain, makes a clinking sound as of falling lower, for if it does a stranger is at hand. His coming may be heralded by a straw in the dog's mouth also, or by light filmy wreaths hanging about the fire, which will tell the day to expect the visitor: if you kneel down naming the days of the week and clapping your hands close to the film, on the right day being named it will fall, and you may prepare for the stranger on that day with certainty. Yet another omen of coming company is called an insleep, and takes the form of a troublesome sense of irritation in the eyebrow, before a stranger sleeps in the house. Many an Ulster servant warns her mistress of unexpected guests with absolute certainty from this curious sign. Dreams of course play a large part in the conversation of these people, and a sharp dreamer, as they call one whose visions have often been fulfilled, is held in much respect. The old women who go about the farm-houses gathering eggs and selling pins, generally earn their warm seat in the chimney-nook and handful of "goupin" of oaten meal by explaining the meaning of the dreams of the household since their last visit, foretelling "sudden news" from galloping white horses, false friends from biting dogs, and scandal from a dream of drowning in muddy water. To offend such old wives is very unlucky, or "unchancey," for they often possess the dreaded evil eye, which can call down upon their foes long-continued disasters. Therefore, lest they should "overlook" the butter, no stranger may enter during churning, and one glance from the evil eye will sour a pail of new milk, or lay the "kye" low in accident or disease. Even Protestants believe in spells being laid on their cattle, and a clergyman has been known to send for cunning women, to charm away the result of a malign glance from another uncanny malcontent. At the approach of such visitors, mothers call their children anxiously to themselves, crying, "Keep out of her road, or else, dear preserve us! she may happen to

overlook you." And any one who meets her when setting out to market or on any such expedition prefers turning homewards, knowing that no bargain or journey can prosper when thus crossed. These dreaded wanderers, to whom no one dare deny anything, are generally ugly—often red-haired, and also flat of foot, and the two last peculiarities are very much disliked in Ulster, so much so that meeting a bare-headed woman in the morning who is remarkable for either is as unlucky as even the evil eye itself. People "of a begrudging heart" are as much shunned, their presence and their gifts are equally unlucky, and their names are avoided in conversation just as the mention of any personal deformity is prefaced by pious ejaculations or deprecated by rebuke. "Never say 'ugly,'" is the lesson of every Irish nursery. "Say *ornery*, blest be the Maker." And if, for purposes of description, some defect must be mentioned, a pious phrase turns the sentence, or the sign of the cross is made, as—"Poor soul, he has but the one leg, God be good to us," or, "The poor being wants the arm, God bless us"; and if people grumble morbidly at their own want of beauty, they are silenced by the snub, "Ye have your shapes and your features, and what more do ye want? blessed be Him that made ye."

The belief in luck is deep and strong, and the happy possessor of good luck is always on the watch not to lose it, for nothing is easier than, unconsciously, to make over to some one else the benefits of it. The luck of a whole household may be lost by a careless housewife who lends anything on Monday morning. Some mothers even refuse their married children a turf to light the fire with on the first morning of the week, and carefully place a new turf in the fire for each lighted one lent on other days. To give away milk without first putting in it a pinch of salt is fatal to the prosperity of a dairy; and to part with a homeless dog or any animal that has sought protection, also gives away luck. One odd belief is that though some people are unfortunate in all their own concerns, they have the power of benefiting every one they come in contact with; they are described as "sonsy"—the pig that is fattened in order to pay the rent due to them

always prospers, the wages paid by them go far, their slightest gift is valuable, whilst those of a grudger only bring disaster; and there is something Eastern in the importance attached to gifts and their givers in this way. The peasantry can at once recognise any one with the priceless blessing of luck by an open and cheerful expression, and in fact a good heart goes with good luck.

The power of widows is supposed to be great, and to offend them is dangerous, for they can bring curses down on an enemy by their prayers. An evicted widow is often known to leave on the hearth a fire chiefly filled with stones. She "prays prayers" that her successor by it may be desolate and pursued by cruel miseries; and the sorrows that are known in the house that was her home, from death and starvation down to a cut finger or a broken bowl, are traced to her agency. A well-known northern family has for generations been haunted by a curse said to have been brought upon it by an enraged widow's prayers. The representative of the family, some hundred years ago, had married late in life, and had no children for years, to his great sorrow. When, therefore, an heir was born, his tenantry showed their joy by bonfires and illuminations. Only one small and wretched house was unlit, and the half-drunken mob broke into it, to force the poor woman who lived there to add her candle to the general lighting up of the little town by the sea and below the mountains. Angry at being disturbed in her grief for her newly-lost husband, she asked how could she, who had no fire for herself, light up her house for other people's blessings? and the crowd seized on her bed and tore down her dresser, making a bonfire of them. In the blaze of her only household goods, she knelt and prayed that the heir just born should prove deaf and dumb, that all future heirs should be in like manner afflicted, or else become mad, that no son should follow his father, and that all who were "sib" to the family should "dree the same weird." And in the years that have followed her words have been well remembered and most amply fulfilled.

It is common for one person to put spells on another, and to influence those at a great distance; thus, if any of the friends or children be travelling on Friday, the Irish mother

does not brush or comb her hair on that day, or else they would surely wander and lose their way. Some people do not wash on Friday as a cure for toothache, and many wear little folded bits of paper, sewn in their clothes, as charms against the same affliction. There are charms and spells for other illnesses, and half the old women wear blessed rings of brass to preserve them from rheumatism.

On May Eve, girls gather bunches of yarrow, and pluck off nine leaves—throwing the tenth over the shoulder, and repeating this rhymed charm:—

Good-morrow, fair yarrow, good-morrow to thee:
And twice I bid good-morrow to thee,
I hope ere to-morrow you'll surely tell me,
Who my true lover may turn out to be—
The colour of his hair—the clothes he will wear—
And the word that he says when he comes to court
me.

And then, putting yarrow leaves under her pillow, and refusing to open her lips to any one, the girl goes to sleep and dreams of her future husband.

Another plan is to hang the yarrow over the door, and the first man who enters bears the name of the lover. The same sort of thing is done on Hallow Eve. The girl washes her handkerchief or some other article of dress in a stream that flows to the south, and invokes the aid of the evil spirit before hanging it up to dry. Then, leaving a piece of bread-and-butter ready, she watches through the night for something in the form of her lover to come and turn it, and then eat the bread. Should a new moon be visible on May Eve or Hallow Eve, the girl goes out quite alone, and, looking towards it, says:

New moon, new moon, come tell to me,
First time I see my true love blythe and merry may
he be,
With his cap off his head, and his face looking
towards me.

And by this sign she will know him whenever he may appear. Innumerable are the means employed by young girls to pierce the darkness of their future as to marriage, but no efforts towards meeting their fate appear to be made by men. It ought to be remarked that pious people speak very sternly against these rites, as many of them—such as the one where girls throw a ball of wool down an old quarry, and wait till it is held in the darkness—distinctly raise the evil one.

The deeply-seated belief in fairies has associated itself chiefly with earthen forts and ancient thorn-trees. Clergymen in Ulster have been called in by the dwellers near these fairy forts to hear the complaints of ceaseless annoyance from the impish tricks of angry "wee people," and to suggest remedies.

The thorns are sacred; no plough approaches within some feet of them, and even to touch their branches is unlucky. Innumerable are the tales of foolhardy persons who, after many warnings, insisted on breaking off leaves or boughs from such trees, and who were punished by losing the guilty hand, or by its being so torn by the thorns as to be crippled for life. Sometimes a man alone at work in the fields would hear his own name distinctly called, and looking up would see all the little folk in green dancing on a hill-side or playing among trees, and whilst he gazed they would all vanish again. They are in popular legends the very embodiment of caprice and fitful zeal for good or evil. For no apparent cause, some man or woman is suddenly singled out for every sort of favour: the ashes on their hearths are changed by night to glittering gold, the empty cans are filled with well water by the *toil* of the tiny friends, the housework is done, and the barrel kept full of meal; and then, on a sudden, they forsake the favourite of a fortnight and pelt him with petty woes till he is half wild, or, maybe, dry up the supply of milk, lame his horses, or blight his child. Their love of children, and their longing to carry them away, have suggested many touching ballads, and they are supposed to be willing to give any good gift to a household in return for leave to rock the cradle. But the Irish mother jealously guards her child from their touch, though this cannot ensure safety, for the wish of the fairies is often powerful enough to draw the object of their longing away from the tenderest mother. The best counter-charm to their spells is to lay over the sleeping child, or even over its empty cradle, a man's coat, for they cannot harm anything so shielded.

But all their love for babies does not prevent them from punishing the little children who touch their thorns, for they can strike them into convulsions if they approach too closely, and for this affliction the only cure

is to burn the child's frock, or some garment worn when the offence was committed.

They cannot bear untidy ways. In the old days women were careful to leave their spinning-wheels in order at night, lest the angry fairies should destroy the day's spinning; and they sometimes showed approval of orderly workers by leaving the next day's task done—as the lubber-fiend worked at night in "L'Allegro." They love the liberal-handed, and the housewife who lent or gave her meal often found twice the quantity replaced by her nameless patrons; whilst the refuser of charity was despoiled by them of what she had saved by niggardliness, and of as much more besides. It is fatal to boast of fairy favours, for they are instantly stopped.



The Upchurch Marshes, and the Medway as it was and is.

BY C. ROACH SMITH, F.S.A.



E are fortunate in having secured the services of one so experienced and energetic as Mr. George Dowker in our examination and study of the vast district, commonly known as the Upchurch Marshes, which extends from the mouth of the Medway up to Gillingham. It has a two-fold interest; being the site of Romano-British potteries, the entire extent of which has never yet been ascertained; and involving the question of ancient embanking, and how far, if at all, the Romans deemed it necessary to protect the banks of the Medway.

As regards the site or sites of the potteries, I am convinced that further researches would prove they occupied much more land than is commonly supposed. For the present I may dismiss this subject, as I have nothing in particular to add to what I have printed in the sixth volume of my *Collectanea Antiqua*; but to show we have not yet exhausted the field of exploration, I may repeat that on the opposite side of Otterham Creek, much higher up than the spot which Mr. Dowker describes, I discovered fragments of amphore and of the larger kinds of ware quite different from the black varieties so numerous lower

down the creek. This fact suggests the belief that in different localities on the banks of the Medway various kinds of pottery were manufactured. In another place, while following the winding paths by the river's margin from Otterham Creek to Lower Halstowe, I noticed fragments of tiles so numerous as to leave no doubt in my mind that they indicated the site of kilns for making tiles.

I hope my friend Mr. Dowker will be able to extend his researches and to review his opinion on the embankment of the Medway by the Romans, as it is entirely opposed to the conclusions I have formed; on other points we are quite in unison. I must refer my present readers to the map which accompanies what I have printed on this subject in the above-mentioned work. I believe that, in the time of the Romans, all the land here shown as perforated by creeks was high and dry, needing no embanking. Port Victoria is the point where the Thames embankment, thrown up, I believe, by the Romans, appears to end. I could not discern the slightest trace of any on the banks of the Medway, where we might expect to find some vestige had there been an embankment; to this I have directed Mr. Dowker's attention.

So rapid has been the tidal action that within the memory of man wheat has been grown in the now submerged land; and still later, sheep have been fed. Sepulchral remains found in Nor Marsh and in the Hoo Marshes are also conclusive as regards the condition of the banks of the Medway in the Roman period; and equally striking is the position of the Roman and Saxon cemetery adjoining Strood. Neither Romans nor Saxons ever supposed it possible that a locality selected for such a purpose would become inundated, as it now is annually. But with our own eyes we have seen and pointed out for a long time this increased tidal action, affecting the property and the health of the people of Rochester and Strood; of the latter place especially, for by the culpable, and we may say, criminal, neglect of the Corporation and the Dean and Chapter, the inhabitants of Strood have to breathe the poisonous atmosphere engendered by the percolation of the Medway brackish water flowing periodically through privies and cesspools, and stagnating

in cellars for the summer's heat to render it still more pestilential. Archaeology, had it been listened to, might here have saved hundreds of lives, and thousands of pounds in property. This opens a comparison between the sanitary precautions of the Romans and the contempt shown for them by the moderns; the observance of the golden rule *Salus Populi Suprema Lex* by the one, and its repudiation by the other. Its exemplification would form the subject of a valuable essay.



Ancient Lake-Dwellings in Scotland.

NEVERY many ways prehistoric archaeology is gradually assuming an immense importance in the study of the past. We now know a great deal about prehistoric man and his work. The causes that broke down his development into the later stages of historic existence were never so iconoclastic in their nature as to sweep away all traces of his earlier existence—his homes, his weapons and tools, his faiths and beliefs. He had a definite work to do in the history of mankind, and that work is imperishable, even though the records of it have not been preserved by the historian or the philosopher. The men who thrust pre-historic man on one side in their march through Europe, and in their conquest and settlement of the territories thus acquired, took very little heed of the homes and villages they were desolating. They unconsciously accepted from the conquered just so much of his culture as fitted in with their own lives and social surroundings, and thus prepared to hand over the torch of civilization, in their own turn, to the succeeding waves of conquerors and settlers who continuously peopled and civilized Europe. But they left the structural remains of the conquered for the most part to the hand of nature; and it is thus that the science of to-day, asking nature on all sides to yield up some of the knowledge that lies hid in her bosom, comes across those wonderful mementoes of ancient man which

we are now gathering together in the great treasure-house of cultured thought. Perhaps nothing has added information of more importance than the discovery of the remains of ancient lake-dwellings. Dr. Keller's wonderful work in Switzerland turned the thoughts of antiquaries in our own land to the enquiry as to the existence of lake-dwellings here, and Ireland and Scotland were soon recognized as a fruitful ground for excavation. Dr. Munro has come forward in a very acceptable volume, which is now before us,* and has undertaken to give a history of the excavations into ancient Scottish lake-dwellings, together with some very valuable suggestions as to the age and general characteristics of these prehistoric remains. We cannot, of course, follow Dr. Munro into all the details he treats of, but our readers will, we feel sure, thank us for a summary of what Dr. Munro so

ably tells us, and for the rest we most warmly recommend all antiquaries to make themselves possessors of this really remarkable book—remarkable in many ways, in closeness of detail, in extent of learning, in breadth of philosophical treatment, in the wealth of admirably executed and thoroughly appropriate illustrations.†

* *Ancient Scottish Lake-Dwellings, or Crannogs, with a Supplementary Chapter on Remains of Lake-Dwellings in England.* By Robert Munro. Edinburgh, 1882 (David Douglas), 8vo., pp. xx., 326.

† We cannot pass over one other important accessory to the characteristics of this book. The publisher has certainly spared nothing to make his part of the work equal to the importance of the subject, and in paper, print, and tasteful appearance there is nothing to be desired. We cannot always say this much of the publications which come before us; but it is a pleasure to do so in a case like this.

The turning-point in the history of Scottish lake-dwellings was the discovery and excavation in 1878-9 of a crannog at Lochlee, Tarbolton, Ayrshire. Previous to this, the work had been isolated, and to a considerable extent unattended by archaeological guidance. The following are the principal lake-dwellings discovered:—Dhu-Loch and Loch Quien, Buteshire; Loch of Banchory, Lochrutton, Loch Lotus, Loch Barean, Loch Kinder, Carlingwork Loch, Kirkcudbrightshire; Loch Spinie, Morayshire; Loch of Kilburnie, Loch of Boghall, Beith, Ayrshire; Culter, Lanarkshire; Loch Runnoch, Perthshire; Croy and Loch Lochy, Inverness-shire; Lochs of Kinellan and Achiltby, Ross-shire; Loch Cot in Torphichen; Castle Loch, Lochmaben; Loch Lomond; Loch of the Clans, Nairnshire; Loch Sanquhar, Dumfries-shire; Loch Dowalton, Wigtonshire; Loch Kiel-

ziebar, Argyllshire; Mull, Lewis. These altogether make a very goodly list, and it is something for the antiquarian spirit of Scotland to be able to point to these records of a subject so recently known to be of importance as lake-dwellings.

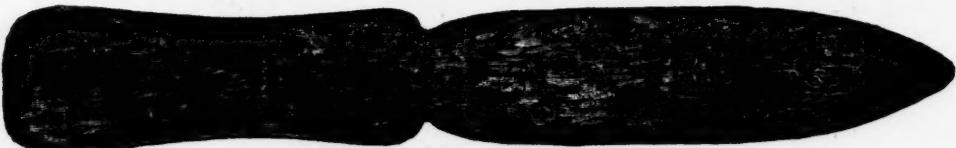
But passing on to the great excavation at Lochlee, let us shortly state the results of this important piece of work. The excavations show the work of the crannog-builders to have begun with a circular raft of trunks of trees placed over the chosen site of marshy swamp or island land. Above this were additional layers of logs, together with stones, gravel, etc. Upright piles of oak were inserted into prepared holes in this foundation structure, and horizontal layers of birch or other kind of wood were made. When a



PORTION OF SAMIAN WARE FOUND IN LOCH SPOUTS.

sufficient height above the water was attained, a prepared pavement of oak beams was constructed, and mortised beams were laid over the tops of the encircling piles which bound them firmly together. This would form the skeleton of the island, and from this a wooden gangway, perhaps submerged for the sake of secrecy, would be attached to the shore as a means of reaching the land without the use of a canoe. This is the general outline of the lake-dwelling structure. Mr. Munro's excavations at Lochlee were of a most comprehensive and thorough character, and the summary given above is merely the barest statement of the results obtained from a mass of detail which is as interesting as it is instructive. Passing, however, from the structure itself to the relics of the occupants, let us see how the question is answered—who were the people who built them and lived there? In the Lochlee excavation the remains of human

split portions of horn sharpened at the point like daggers, pointed portions, two of which were probably used as spear heads, and a bodkin eight inches long, finely polished all over, and pointed at the tip as if with a sharp knife. The objects of wood were chiefly found in a refuse heap, and they consist of portions of a circular bowl, flat dish-like scallop shell with a ring handle, portions of a plate, a well-formed bead running round the rim, a ladle and bowl, a trough, several clubs made of oak, and sword and knife-like implements; agricultural implements, consisting of a mallet, scraper or hoe, boot or ploughshare; horseshoe-shaped implement, a circular wheel, and many other pieces of wood of various shapes and sizes, though in too fragmentary a condition to be able to distinguish their use. One very important wood object is of course the canoe found at the commencement of the explorations.



BRONZE IMPLEMENT FOUND AT LOCHLEE.

industry are very abundant. Dr. Munro has classified them into objects of stone, bone, deer's horn, wood, metal, and miscellaneous objects. There are hammer stones, heating stones, sling stones, stone anvil, whetstones, polished celt, querns, some flint implements, and spindle-whorls. The bone implements are two chisels or spatulae; five small objects presenting cut and polished surfaces, three of which are sharp and pointed, one appearing to have been notched at the end and there broken off, and the last presenting well-cut facets and fashioned into a neat little wedge; a tiny spoon only three-quarters of an inch in diameter, and worn into a hole in its centre; a neatly-formed needle-like instrument, a sharp pointed instrument, a great many small ribs, and several round bones, apparently used for knife-handles. The objects of deer's horn number nearly forty, the most characteristic specimens of which are two hammers or clubs, formed from the lower portions of the beam antlers of stags, some

This measures 10 feet long, 2 feet 6 inches broad inside, and 1 foot 9 inches deep. The bottom is flat, and 4 inches thick, but its sides are thin and rise abruptly. There are nine holes in its bottom arranged in two rows about 15 inches apart, with the odd one in the apex. There was also found an oak paddle, double bladed, a large oar, together with the blade portion of another. The metal objects found consist of the following articles of iron: a gouge, a chisel, two knives, a small punch, a nail, a round pointed instrument, an awl, two spear heads, five daggers, a ring, a saw, an iron shears, a hatchet, a door staple, a curious three-pronged instrument, and a much-corroded pickaxe. The bronze articles consist of two fibulae, ring pin, spatula or dagger-shaped instrument, wire, spiral finger ring, and other curious instruments, the use of which is not known. Articles of bronze and iron consist of a bridle bit and the hilt of a hand weapon. Then there are several miscellaneous objects, some of

which have been figured in these pages before (see vol. iv., pp. 211-213).

Here is a long list of objects, and it will be at once noticed that, like the lake-dwellings of Switzerland, the evidence of the stone-age man, the bronze-age man, and the iron-age man, rests alongside of each other. To the question, therefore, as to the period of history these Scottish lake-dwellings belong, Dr. Munro can only return a tentative answer. He ascribes them to the early Celts, before the inroads of the Romans and English. This appears to us to be a thoroughly legitimate conclusion to be derived from the evidence.



FIBULA FOUND AT
LOCHLEE.

his Samian ware, as at the crannog at Loch Spouts, near Kilkerran. They would seize hold of the weapons of their conquerors on every occasion. But we know sufficient of Celtic conservatism of spirit, of the isolated positions surrounded by enemies, to enable us to judge that the stone-age man living in these lake-dwellings was, to all practical purposes, a stone-age man still; just as we know that Dr. Mitchell has proved that a long era of the past prehistoric life still lives on in the present among the peasantry of the Scottish outlying districts.

One word more and we have done. Dr. Munro has a few important passages bearing upon the development of defensive strongholds. The artificial crannog in the lake was the most primitive form where nature was called in to assist art; the natural island upon which was built the stone or wooden crannog was the next step; and the third was when it was found that nature could be imitated, and a castle built surrounded by water in an artificially-formed moat.



St. Burians in Cornwall.

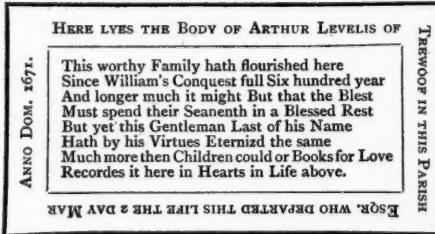
BY WILLIAM BRAILSFORD.



F the many headlands which abound on the coast of Cornwall, few excel in magnitude and beauty the fine granite mass known as Trenyn Dinas, where the rocks take the shape of huge fortifications, and where may be found the celebrated Logan stone. The scenery is at once bold, striking in detail and form, and of the wildest. Huge fantastic boulders overlap each other, and produce a grand combination of gigantic proportions. Four miles from hence is the Land's End, another series of rocks, not however so weird of aspect or so remarkable in natural design. All about are precipitous cliffs, and very many fine projections, while the vast expanse of ocean has a charm which never wears. The prospect is everywhere magnificent.

In this neighbourhood are several Druidical remains, and the Cornish cliff castles, of which Maen Castle is one of the best examples. Leaving the coast, with its many attractions of scenery and associations of hair-breadth escapes by land and sea, a drive of something like five miles brings to view the little deserted village of St. Buryan. Here one of the first objects presenting itself is the well-preserved cross close to the road. In the churchyard is another, which with its steps is intact and without defacement. There is a coarsely-designed piece of sculpture on the upper portion of this specimen, and also the five bosses indicative of the five wounds of our Saviour,

St. Buryan boasts a high antiquity. All remains of the collegiate institution founded by King Athelstan in honour of St. Buriena or Beriena have vanished, yet once the church possessed an oratory, and was a place having the privilege of sanctuary. The present church stands on a lofty eminence, and commands a noble prospect from its tower, which, with other parts of the building, dates from the reign of Henry VII. There are remains of Norman work in the interior. The church is large in proportion to the meagre population. It is built of strong granite brought from Ludgvan, a parish near Marazion, and bears the appearance of those durable qualities for which it is celebrated. It is greatly to be regretted that so little is left of the rood screen which once ornamented the chancel. This rare relic was taken to pieces in 1814, when some repairs were effected. In the fragment yet preserved may be traced strange figures mixed with fantastic groups of fruit and other fanciful devices, evidently sculptured in a free artistic spirit. The following Latin inscription is on one of the bells, which bears date 1738: *Virginis egregie vocore ampana Mariae.* In the belfry is a stone monument in the form of a coffin, which does not seem to have occupied its present position from the time of its erection. On its surface we read: *Clarice la femme Gheffirci de Boleit git icy. Deo de lalme eit merci ke por le alme prient di lor de pardon averond.* Beyond, and nearer the entrance door of the church, is another memorial of a much more recent period. The exact shape of this tombstone, and manner of inserting the name, date of death, and quaint rhyming epitaph, is here given.



Trewoofe is the name of a mansion in the locality, and there is yet existing on the estate formerly occupied by the family of Levelis, a

curious cavern, of which there are other examples in the county, notably one at St. Just.

Ascending the hill we arrive at Boleit, where it is possible a castle may have stood in the thirteenth century, whence the aforesaid Clarice de Boleit may have held her little court. Tradition declares that the last battle which decided the fate of the unfortunate Britons was fought in this district. The tall stones or menhirs known as the Pipers, and those called the Dancing Maidens, are within a short distance of all these places. The artificial character of these memorials is made evident by the contrast afforded by the rough masses of granite which are seen rearing themselves hither and thither from the depths of the adjacent sea. Greater contrast could not be. Rough as the menhirs undoubtedly are, they seem to indicate human design. Out in the ocean, ridges and crests of rock arise at varying distances, all of which betray ages of nature's battery.

A custom prevalent amongst the Cornish modes and methods of agriculture is the erection of a stone pillar in the middle of a field for the comfort of oxen, who having no friendly tree to lean against, are thus provided with a substitute. More than one travelling antiquary has been deceived by one of these posts, fancying them relics of some pagan worship.

From several points of distance, the perpendicular tower of St. Burians serves as a landmark, though the little village in the midst of which it stands hardly exhibits any kind of appearance. In doubt as to the really correct spelling of the name, it is here given sometimes as Buryan and at others as Burians.



Reviews.

A Royal Warren; or, Picturesque Rambles in the Isle of Purbeck. By C. E. ROBINSON, M.A.; the Etchings by ALFRED DAWSON. (London: Typographic Etching Company, 1882.) 4to, pp. xiv. 186.

 HIS book is a true work of art, and does great credit to those concerned in its production. The printing, the paper, and the binding all are good; and Mr. Dawson's name is sufficient guarantee that the illustrations are

charming. The Isle of Purbeck is a place of the greatest interest, and well deserves the honour of a special monograph. The name is known to most of us on account of the celebrated marble which is produced at Purbeck, but probably some do not know how many famous places are included in the Royal Warren, which was the wild hunting-ground of our Norman, and probably of our Saxon, kings. Corfe Castle, Lulworth, and Swanage are three of the most famous places in this part of Dorsetshire, but there are many other picturesque places which are admirably described by Mr. Robinson. The book is fitted to take its place either as an ornament to the table or as a permanent addition to topographical literature.

An Illustrated Dictionary of Words used in Art and Archaeology. By J. W. MOLLETT. (London, 1883 : Sampson Low, Marston, & Co.) Sq. 8vo., pp. viii. 350.

The sub-title of this work indicates that its object is to explain terms frequently used in works on Architecture, Arms, Bronzes, Christian Art, Colour, Costume, Decoration, Devices, Emblems, Heraldry, Lace, Personal Ornaments, Pottery, Painting, Sculpture, etc., with their derivations. And we are bound to say that, as a first venture in this field of much-needed work, Mr. Mollett's book is a very creditable performance. It will no doubt meet the requirements of a large class of students whose acquaintance with the technical terminology of art and archaeology does not extend beyond their own special studies. To editors of country journals and writers for the fugitive literature of the day we cordially recommend it, because very often for the want of such a handy book of reference mistakes are made which serve to perpetuate or introduce wrong ideas to the reader. Mr. Mollett's book, it may be observed, covers wider ground than other well-known antiquarian dictionaries, and by a judicious and restricted use of these it acts at once as an appendix and a supplement. It contains the 450 engravings published in M. Ernest Rose's work in French, and to these are added about 250 more. This feature of the book is, it is perhaps needless to observe, one of the most useful, and certainly the most attractive. It aids the reading of obscure passages and definitions, and accustoms the eye to look for the right description of things when students turn from the pages of the book to the reality.

We have, in conclusion, one or two objections to point out—rather with a view to correction in future editions than to needless find fault. The definition of "Restoration" is as follows:—"A drawing of an ancient building in its original design." We wish restorers had contented themselves with simply drawing the ancient building in its original design; but antiquaries have learnt by bitter experience that restoration means something far worse than this. Its best definition appears to be "destruction."

Then again, "Runes" are described as "magical inscriptions," and Mr. Wheaton's *History of Northmen* is quoted thereon. But surely Dr. Stephens is the proper authority on this subject.

Other definitions we could quarrel with if we had the space—they are capable of amendment more than

positive alteration. But we will point out one or two omissions—omissions which could have been supplied, be it observed, from the new edition of Dr. Ogilvie's great dictionary. Thus, there is no entry for "portays," "cowchers," and "legendaris," belonging to church archaeology; we have "round towers" but not "round churches"; we have "moot-hall" but not "Thing-hill"; we have "moot" instead of folc-moot. But these, we are quite ready to admit, are the faults incidental to a laborious work like the present, and on the whole we can cordially recommend Mr. Mollett's book. The publishers have spared no pains to make an attractive volume.

Historic Winchester, England's First Capital. By A. R. BRAMSTON and A. C. LEROY. (London, 1882 : Longmans, Green, & Co.) 8vo., pp. xvi. 380.

This is pleasant reading enough, but for the subject, and for the purpose as set forth by the authors in their preface, we are hardly disposed to grant that the book is quite adequate. Winchester is such a grand historic city up to a certain period; its place in English history is so definite; its one-time greatness, its subsequent littleness, would bear so much working out, that we cannot altogether grant that the book before us meets all the requirements. Its object is distinctly good, as far as it goes it is well done; but it does not go far enough, and in many places we pause to ask ourselves if the authors have fully grappled with their subject. But we are not at all desirous of suggesting that the book does not fill an admitted vacancy in our literature, and we cannot too cordially recommend its object as one well worthy attention in respect of all our great towns. The contributions which local history gives to national are significant and extensive, and *Historic Winchester* should represent the first chapter in *Historic Cities*. Of one thing we can speak quite confidently, namely, that no one who wishes to spend a pleasant time at Winchester from their easy chair in the library will fail to realize that the many glimpses of old life, told so graphically by Messrs. Bramston and Leroy, enable them to do so most satisfactorily; they will at all events see how history has in many ways dealt with the former capital of England.

The Runic Crosses of Gosforth, Cumberland, described and explained. By CHARLES A. PARKER, M.D. (London and Edinburgh, 1882 : Williams & Norgate.) 8vo., pp. 22.

We are indebted to Dr. Parker for an excellent account of what Professor Stephens has described as "the most elegant ooden Rood in Europe." Of the act of ignorant barbarism which led to the destruction of "the great cross" in 1799, we hardly dare to speak, because we fear that 1883 is scarcely far enough in advance for us to say that we now have passed through the stage of ignorance on these matters to one of cultured thoughtfulness. Dr. Parker brings fresh evidence to bear upon the interpretation of Professor Stephens that on these runic crosses we have examples of how "pure heathendom" was called upon to teach the Gospel of Christianity. We are glad to learn

that the cross has lately been cleaned and a cast taken of it for the South Kensington Museum, and that the cross itself has been protected by a high iron railing. Dr. Parker has done real service in placing his valuable discoveries within reach of the antiquarian public, and the excellent plate of illustrations is a great addition to the instructive text.

A Tour in Greece, 1880. By RICHARD RIDLEY FARRER, with twenty-seven illustrations by LORD WINDSOR. (Edinburgh and London, 1882: Blackwood.) 8vo., pp. xii. 216.

We cannot take up this book without first saying how very much we admire the excellent taste and execution of its form. The celebrated publishing house who issue it are noted for good workmanship, but we question if anything last season was issued superior, in its own way, to the volume before us. The binding particularly is very excellent.

We suppose that to travel in Greece means to write about Greece. And who can wonder at it? We look upon it as one of the glorious influences of Greek culture, that the beauties and the relics of the land impel the traveller, if he accept their influence at all, to tell the world how and why he accepts it. To say then that Mr. Farrer and Lord Windsor have disappointed us is to do scant justice to their work, for it only says that their travels are not so interesting as other people's. But putting on one side the element of comparison, there is much indeed in the clearly written and descriptive narrative before us, and in the excellent illustrations, to interest one deeply, and to move one's sympathies and create one's imaginations. Who can tread where Demosthenes stood, who can enter the Parthenon and the Temple of Theseus, who can look upon the lost wonders of Greek Art, and not feel moved with pity and contempt for the shameful vandalism that has desecrated these hallowed places? To turn from the passages describing the ancient relics to those describing the modern experiences is sickening indeed, and we would fain hope they could be struck out of the record, but the contrast produced to the reader is not half so bad as the actual contrast; and there is nought to do but to pity and condemn. Mr. Farrer, without agreeing with, gives plenty of reason for Lord Elgin's action in bringing his "marbles" to England; and as long as Greek lives in Greece, worships in Greece, and yet cannot rise beyond pettiness of life and mind, there can but be small wonder that the museums of Europe become tenanted with the treasures that have borne down along the stream of time the memories of the Greeks of old. Our readers should turn to these pages whether they cannot go or whether they intend to go to the land they tell us of.

Transactions of the Glasgow Archaeological Society. Part II., vol. ii. (Glasgow, 1882: Maclehose) 8vo., pp. 87-197.

Scotland needs the labour of all her sons to bring into knowledge her unrivalled antiquities. She is more prominent than England in this work, for outside the labours of Societies where are we to find English books to equal Dr. Mitchell's *Past in the Present*, Mr. Anderson's *Early Christian Times*, and

Munro's *Lake Dwellings*? Is it because England has no such treasures even in other spheres of antiquity, or is it because her sons care not for them? These reflections come home in perusing the labours of such a local society as that of Glasgow. For we here find important papers upon the ancient sculpture in Cumbrae by Dr. MacGowan, on the ancient canoe recently found in the bed of the Clyde by Mr. Duncan, and on the probable origin and age of the shore tumuli along the Firth of Clyde, by M. Chardenal. All these papers are distinctly of archaeological value beyond their extreme local interest. They are treated with a breadth of view and an enlightened command of the subject which we cannot but appreciate; and the illustrations, all of them good, are of great importance. To show, too, that Glasgow looks ahead, the two papers on archaeological study and the organization of archaeological societies, give such sufficient information to make us record here our long-formed idea that proper central and local organization in archaeological matters would be productive of an immense amount of good to the cause of antiquarian research. Nothing ought to be left undone to restore to the student of to-day the records of Ancient Britain, Celtic, Roman, and Saxon. May we suggest to the Glasgow Archaeological Society one piece of work which wants doing? Their town was the centre of a chap-book printing fraternity. Will the Society unearth these curious productions, and give us lists of their printers, dates, and titles?

Records of St. Giles's, Cripplegate. By the Rev. W. DENTON. (London, 1883: George Bell & Sons.) 8vo., pp. 205.

The carefully compiled history of any parish in London is of interest, but the parish in which Milton lived and died has a very special interest for all Englishmen, and Mr. Denton has done justice to the subject in this very agreeable volume. We have not space to follow the author in his accounts of the site, the gates, the field, and the moor, and the other features of St. Giles's without the city walls, but we note with pleasure the valuable explanation of the origin of the word Cripplegate. It is usually stated that the name arose from the number of cripples that congregated about the gate, although there is no historical justification for any such assumption. Mr. Denton's derivation is as follows: "Cripplegate was a postern gate leading to the Barbican, while this Watch-Tower in advance of the city walls was fortified. The road between the postern and the burgh-kennings ran necessarily between two walls—most likely of earth—which formed what in fortification would be described as a covered way. The name in Anglo-Saxon would be *crepel, cryfle, or crypēle*, a den or passage underground, a burrow, and *geat*, a gate, street, or way." Confirmation of the name is found in the Wiltshire portion of *Domesday*, where we read, "To Wansdyke, thenceforth by the dyke to Cripelgeat." The author devotes a chapter to the Vicars of the parish, and some of these have been distinguished men, as Robert Crowley the author, his successor Lancelot Andrewes, and Bruno Ryves the Royalist. We can recommend this as a good example of a parochial history, and as a most readable book.

On Some Ancient Battle-Fields in Lancashire, and their Historical, Legendary, and Aesthetic Associations. (Manchester and London, 1882: Heywood & Son.) 8vo., pp. xix. 236.

In spite of a somewhat inappropriate title, Mr. Hardwick gives us a very excellent little book. He treats of the Arthur of history and legend, the legend of the wild boar, battles in the valley of the Ribble, and Athelstan's great victory at Brunanburgh. There is plenty of material here for some curious researches, and Mr. Hardwick, laying under contribution all departments of archaeology—legends, philology, monumental remains, chronicle narratives—has succeeded in supplying some fresh information about subjects always interesting to English people. Although Mr. Hardwick has evidently consulted the best modern authorities on mythic history, we cannot always agree with his reading of them. He is too apt to accept everything. We notice, for instance, that he accepts Geoffrey of Monmouth as an authority, without giving any reason for departing from the more general opinion of this work. There is still very much to be done before we can accept in its fulness the totem-theory of early English names and devices; but with these reservations there is no doubt that Mr. Hardwick contributes an excellent chapter to our legendary history. We wish Mr. Hardwick had given paginal references to his quotations; we cannot accept it as good work to simply quote from an authority without giving the student the ready means of finding the passage.

Library Catalogue. (Letts, Son, & Co., Limited.)

Few persons who possess books but must feel the necessity of a list of their titles, for without such a catalogue the books are never to be found when they are wanted. Still it is not every one who knows how to set about the making of a book list, and Messrs. Letts therefore come to the rescue. They have prepared a useful blank volume, ruled for the several items of information. The first column is for the shelf or mark, then comes the author, then the title, vols., size, date, place and publisher, cost, and space is left at the end for remarks, when and to whom lent. This volume will doubtless be found very useful, and we would suggest that in a future edition it would be better to leave a little more room for the title and less for remarks. He who is wise will lend as few of his books as possible, and a page at the end should be sufficient to contain the list of these loans.

Etchings of Old Southwark. The Old White Hart Inn Yard, 1882. (Frederic S. Nichols & Co., 14, High Street, Borough.)

The fashion for etching has caused the diffusion of a large amount of artistic work in our houses, but it has done more than this, for it has helped to foster the taste for topographical studies. In the last century and in the beginning of the present, fine engravings were largely published of the chief London buildings, but of late years this has not been the case. The etchers, however, have found some of the picturesque bits of Old London specially suited for their purpose, and gradually a goodly number of excellent pictures

of the ancient town are coming into existence. Messrs. Frederic S. Nichols & Co. have just produced an etching of the White Hart Inn Yard, by Mr. Thomas, which is deserving of the highest praise, for not only is it an admirable representation of one of the few galleried inns which still remain, but it is also a picture of considerable merit in itself. The effect of the light is particularly happy, and the whole, while severely accurate, is pervaded by thoroughly artistic spirit.

This inn has a long and interesting history, the chief particulars of which have been put together by the learned Southwark topographer, Mr. W. Rendle. It is, however, as the meeting-place of Mr. Pickwick and Sam Weller that it is chiefly known to the public. We are pleased to see that the publishers propose to follow this etching by others of The George Inn and St. Saviour's Church. We hope the contemplated series will receive the support it richly deserves.

Ephemerides on the Days of the Yeare 1883. An Auntient Annualle. (London: T. Fisher Unwin.) *An Olde Almanack, impreynted in forme of a Booke of Reference for this Yeare of Grace 1883.* (London: Charles Letts & Co.) *The Church Kalendar for 1883.* (London: C. Letts & Co.) *Saxby's Weather Table and Almanac of the Heavens for 1883.* (C. Letts & Co.)

A few years ago little attention was paid to the external appearance of Almanacs, and those issued seldom did much credit to their printers. Now this is all changed, and printers vie with each other as to who can produce the most elegant of these Calendars. As antiquity is now the fashion, we need feel no surprise that Almanacs should appear as if they were two or three centuries old. It does, however, seem to us that an almanac for the current year cannot be too modern-looking; thus Messrs. Letts' *Church Kalendar* is everything that could be desired, clear and handsome in appearance. The *Olde Almanack* contains a series of twelve facsimile engravings of the months from an original Almanac of the 16th century. Mr. Unwin's *Ephemerides* is ornamented with borders from Holbein, designs from a *Book of Hours*, and initial letters from other books of the 16th century. All these things are good in themselves, but information about the post and the taxes seems singularly inappropriate when printed in an antique manner. We love antiquity too much to admire such anachronisms as these, which we fear are likely to throw ridicule on more accurate reproductions.

The Origin of Family or Sur-Names, with Special Reference to those of the Inhabitants of East Dereham, in the County of Norfolk. By the late G. A. CARETHEW, F.S.A. (Norwich: Agas H. Goose & Co.) Pp. 16, 4to.

The history of family names is a subject of interest to all of us, for everyone at least wishes to discover the origin of his own name. Lists of these names taken in various parts of the country are always of value, and this short classification is a useful addition to the literature of the subject.

Meetings of Antiquarian Societies.

METROPOLITAN.

Society of Antiquaries.—Dec. 7.—Mr. A. W. Franks, V. P., in the chair.—Mr. A. F. Tweedie exhibited a stone axe-head of syenite from China, on which the Chairman made some remarks.—Mr. A. J. Evans communicated the second part of his memoir “On Recent Antiquarian Researches in Illyricum,” comprising notes on the Roman road-lines, Siscia, Salona, Epitaurum, and Scodra.

December 14th.—Mr. A. W. Franks, V. P., in the chair. Mr. Freshfield gave an account of a tour in the province of Bari, in south-east Italy, describing especially the churches which he visited there. At Bari, the church of St. Nicolas, which was built by Robert Guiscard and his son Roger, is Norman in style, with certain Byzantine features, and a crypt which much resembles some examples of Saracenic architecture in Spain. The crypt contains the relics of St. Sabinus, with his bust in silver. At Molfetta, what was once a Byzantine church is now a soap manufactory. The church of St. Sabinus at Canosa (*Canusium*) is in the form of a Latin cross, with nave and transepts. It is roofed by five domes, supported by Byzantine pendentives. The arches are round, and entirely Norman in character. The capitals of some of the pillars are classical, having been taken from an earlier building. In the courtyard is the tomb of Bohemond, Prince of Antioch, son of Robert Guiscard; and his bones are exhibited almost as if they were the relics of a saint. All the churches in this district have three apses, but no distinctively Greek features in their carving.—Mr. Waller exhibited a drawing of a tempera painting of the Virgin and Child found on the wall of Great Caufield church, Essex. The church is Norman, having only nave and chancel, and but little has been altered, except the windows. The painting is not contemporary with the building of the church, but was probably executed about 1360. The Virgin is seated on a throne, clad in a tunic and mantle, and crowned. Her hair is long. The Child sits on her left knee, and she offers to Him the breast. His face and figure are not child-like, and His hand is raised in the attitude of benediction. Both figures are nimbed.

Archæological Institute.—Dec. 7.—Rev. J. Fuller Russell, V. P., in the chair.—Mr. W. M. Flinders Petrie read a paper on “Egyptian Bricks,” and exhibited a diagram of a series of forty examples from the Eighth Dynasty down to Arab times. Mr. E. Peacock sent a paper on “The Unrestored Church of Cadney, Lincolnshire.”—Precentor Venables communicated an exhaustive paper on “The Vicar’s Court at Lincoln,” founded by Bishop Oliver Sutton, 1280-1300, illustrated with plans and photographs. The writer showed that, notwithstanding modern alterations, the court forms a very curious and instructive architectural study, the house on the south side being one of the most perfect examples of an Edwardian house to be found in England.—Mr. F. C. J. Spurrell exhibited a collection of various palæolithic imple-

ments and *hâches* of different types from Northfleet and Crayford, both imperfect and finished, together with the flint tools or knappers by which they were shaped. Of the hammers, some were pointed at one end and some flat-headed, being “used” at the edges of the face. He showed the mode of using the peculiar hammers found with flakes at Crayford, and demonstrated by many specimens that the fine chipping frequently found at the butt-ends of the flakes was not the result of use, but a necessity of the manufacture. A number of flakes, mostly flat and thin, and hollow on one side, varying in weight from an ounce to eight pounds, were described as having been used somewhat after the manner of a bricklayer’s trowel. They had the appearance of so-called hollow scrapers, but presented marks of percussion, and were not polished with use as in scrapers proper. The action of the hammers and knappers was analysed and imitated synthetically with success; and they appeared, taken altogether, to be capable of doing all the work required to make the perfect tools with which they were found. All the specimens had been found by Mr. Spurrell in river reaches, where they had been made and used, in association with remains of elephant, rhinoceros, etc., the carving of whose carcasses was the probable cause of the spots being selected for the flint manufacture. For comparison, neolithic knappers were shown, and gun-flints with knapping hammers of the seventeenth or eighteenth century found on the mediæval camping-ground of Dartford Heath.—The Rev. W. S. Calverley sent a paper on “Gosforth Cross,” and exhibited full-size drawings of this very remarkable monument. From his long study of Scandinavian mythology, Mr. Calverley has been enabled to interpret the subjects on the four sides of this cross, of which the main episodes have never been brought forward before; and it is satisfactory to know that Mr. Calverley’s reading meets with the approval of Professor Stephens, of Copenhagen—viz., that the Christian parallel of the “world-stories” is as follows: On the west side the devil is overcome and bound; on the south side the world is overcome; on the east side the flesh is overcome; and on the north side Christ rides triumphant. The cross is a monolith fourteen feet six inches high.—Captain E. Hoare exhibited statuettes of Anubis, and of Isis nursing Horus.—The Rev. J. H. Ash laid before the meeting a brass sacring bell said to be sixteenth century work.—Mr. W. T. Watkin sent a photograph of a Roman altar found in July at Longwood, near Huddersfield, and inscribed as follows:—

DEO S(ANCTO) BRIGANT(VM) ET
N(VMINI) AVG (VSTI) T(IVS) AVR(ELIVS)
QVINTVS D(ECRETO) D(ECVRIONVM)
P(OSVIT) ET S(VSCEPTVM) S(OLVIT).

This reveals for the first time the existence of a male deity supposed to preside over the tribe.

British Archæological Association.—December 6th.—Mr. T. Morgan in the chair.—Mr. L. Hand reported the discovery at Seagry, Wilts, of some ancient British interments on a spot which had long been pointed out by tradition only as an old cemetery. The spot is also referred to in a charter of Saxon times as the place of heathen burial, a remarkable illustration of the continuance of local knowledge.

—Dr. Stevens announced the discovery of traces of Roman burials at Winchester, at a spot near the north gate, which would appear to indicate the position of the ancient cemetery of the Roman city.—Mr. L. Brock exhibited a Roman vase from Colchester identical in form with one found at Winchester.—Mr. C. H. Compton exhibited some stained glass from Amiens Cathedral, thrown out of the building during a recent work of "restoration"; also some Roman concreted pavement from the temple which stood on the site of the present Cathedral of Boulogne. This is identical with what was found last year on the site of Leadenhall Market.—Mr. H. F. J. Swayne sent photographs of the fifteenth century frescoes over the chancel arch of St. Thomas's Church, Salisbury.—Mrs. G. Rendle exhibited some curious engravings by Heemskirk illustrative of ancient costume; and Mr. E. Way described a costrel of early date recently found in London.—Mr. W. de Gray Birch called attention to the *Tabula Honesta* recently found in Belgium, which gave the name of a governor of Roman Britain, Titus Evidius Nepos, not previously known. Major di Cesnola read a paper "On Phenician Art in Cyprus," which was illustrated by a very fine exhibition of gold and silver ornaments found in the excavations in the island made by the lecturer. The connexion of the Phenicians with the country was referred to at length, and the relics of their occupation passed in review after the history of this remarkable trading race had been dwelt upon.—The proceedings were brought to a close by a paper by Mr. C. W. Dymond on two of the remarkable earthworks in Somerset, Dolbury, and Cadbury, the reputed Camelot of King Arthur's time.

Society of Biblical Archaeology.—December 5th.—Dr. Samuel Birch, President, in the chair.—A paper was read on "The Houses and Householders of Palestine in the Time of Christ," by the Rev. W. H. Sewell.—A communication was also received from Prof. Sayce on "The Kappadokian Cuneiform Inscription now at Kaisarieh." From a careful squeeze made last summer by Mr. W. M. Ramsay, Prof. Sayce has been able to satisfy himself that this inscription, hitherto uncertain, is in cuneiform characters of the Assyrian syllabary, though of a very barbarous type. The stone bears under the inscription a sculpture representing a king with captives brought before him. The captives wear the Phrygian dress; but the costume of the king and his attendants is distinctly Hittite, being that made familiar to us by the sculptures of Boghaz Keui and Eyuk, of Ibreez and Karabel, to which we must now add of Carchemish also.

Royal Society of Literature.—Dec. 13th.—Gen. Sir Collingwood Dickson in the chair.—Sir P. Colquhoun read a paper on "Mohammedanism," in which he sketched briefly, but effectively, the prophet's life from his birth, A.D. 570, to his death, A.D. 632, twenty-two years after the first promulgation of his doctrine.

Anthropological Institute.—Nov. 28.—General Pitt Rivers, President, in the chair.—Dr. G. W. Parker read a paper "On the Language and People of Madagascar."

December 12.—Mr. M. J. Walhouse in the chair.—Mr. A. L. Lewis exhibited some neolithic flint implements and flakes found by him at Cape Blanc Nez,

near Calais. A paper by Mr. A. W. Howitt, "On the Australian Class Systems," was read, in which the author discussed and explained the various rules with respect to marriage adopted by several of the native tribes.

New Shakspere.—December 8th.—Dr. P. Bayne in the chair.—Mr. F. J. Furnivall read a paper upon the textual difficulties in the early comedies, which, however, he said, were but few, and of no great importance.

Philological.—December 15.—Mr. A. J. Ellis, V.P., in the chair.—H. I. H. Prince L. L. Bonaparte read a paper "On Initial Mutations in the Living Celtic, Basque, Sardinian, and Italian Dialects," which was illustrated by fifteen tables, containing complete lists of the kinds of initial mutation, suppression, and addition to any word under the influence of a preceding word to be found in these languages.

PROVINCIAL.

Society of Antiquaries of Scotland.—Dec. 12th.—Dr. Arthur Mitchell, Vice-President, in the chair.—The first paper read was "An Examination of the Newton Stone Inscription, Aberdeenshire," by the Right Hon. the Earl of Southesk. The Newton Stone had been seventy years known to antiquaries, and yet its double inscriptions had not been satisfactorily read. After an elaborate investigation of both inscriptions, letter by letter, he came to the conclusion that the Ogham inscription answered to the first part of the literal inscription only, that both these were renderings in a Celtic dialect of a brief sepulchral formula; but that the concluding part of the literal inscription was mythological—a religious invocation. The characters in which it was written, he thought, were analogous to the Greek letters written by Irish scribes in such early Irish manuscripts as the Book of Kells. The rendering of the inscription, which was the result of his investigation, in some respects closely agreed with that of the late Mr. Brash, and made it commemorative of "Eddi, daughter of Forrar, of the race of Jose," the last word being equivalent to Huas, the Solar god, who was the same as Dionysus and Bacchus. The Ogham part of the inscription, he thought, was for the priests, and the other part for those initiated in the mysteries.—The second paper, by Dr. Daniel Wilson, was "A Notice of the Runic Inscriptions in St. Molio's Cave, Holy Island, Argyleshire." After referring to the interest excited by the discovery of the remarkable series of Runic inscriptions carved on the interior walls of Maeshow, in Orkney, Dr. Wilson remarked that the series in St. Molio's Cave, though fewer in number, were specially interesting as being, in his opinion, memorials of some of those who were engaged in the memorable Battle of Largs. From the Norwegian account of King Hakon's expedition, we learn that after the battle the King sailed past Cumbrae to Melansay, or Molio's Isle, which protects the entrance to Lamlash Bay, and there lay with his ships for some days. The cave of the Celtic saint is little more than a sea-worn recess in the rock about 25 feet above the present sea-level, and would doubtless be visited by parties of the Norwegians, seeking supplies of water from the

Saint's well. The roof and sides of the cave are covered with rude marks, crosses, monograms, and other carvings of different periods, and among these are several inscriptions in Runes, which were copied and deciphered by Dr. Wilson in 1850 and 1863. They consist chiefly of the names of individuals, with the addition of the formula "carried this," but one seems to be of a satirical description. Dr. Wilson devoted part of his paper to a critical examination of the style and lettering of the inscriptions, and concluded with a description of St. Molio's chair, or stone bench, a projection in the cave which is thus named, and which recalls many other memorials of early Celtic saints of a like kind, which he instanced and described. He also called attention to the fact that the cave has attracted the attention of visitors, and that some of its interesting inscriptions have already been defaced.—The third paper was "A Notice of the Battle of Glenshiel, 10th June, 1719," by Alex. H. Millar. While collecting the materials for his history of Rob Roy, Mr. Millar had discovered that among the manuscripts of the Duke of Marlborough there was a plan of the battle, surveyed and drawn by Lieutenant John Bastide, which gave, not only the disposition of the Jacobite and Hanoverian forces, but also detailed, with great fulness, the different movements of the troops on both sides. A tracing from this plan was exhibited, and by reference to it Mr. Millar was enabled to present a clear and detailed account of the conflict of which so little was known, that the most recent accounts given by the historians were brief and imperfect.

January 7.—R. W. Cochran-Patrick, M.P., Vice-President, in the chair.—The first paper was a notice of the ancient "grille" or gate of crossed iron bars which still swings on its hinges in the doorway of the Tower of Barns, Peeblesshire. The tower itself is small, 29 feet by 20, and from 35 to 40 feet in height. Its walls are in good preservation, but the interior has been fitted up as a bothy, and a modern roof has effaced anything that may have been in the way of battlements. Above the doorway there is the rudely-incised date, 1498, which may have been inscribed to indicate the age of the building at a subsequent period; and the initials of William Burnett, surnamed "The Howlet," from his skill in conducting nocturnal expeditions, are carved above one of the upper windows. On entering the doorway, which is near the north end of the western face, another doorway is seen a few feet in front, which gives access to the vaulted basement. To the left, in the thickness of the outer wall, is the stone staircase, 2 ft. 6 in. wide. The doorway of the outer entrance is slightly recessed, and measures 5 ft. 7 in. by 2 ft. 11 in. Its iron gate is an inch less in height, but three inches more in width. Exclusive of the outer frame, it is composed of four perpendicular and seven horizontal bars, fully an inch thick, which are interpenetrated, so that the two perpendicular bars nearest the hinges pierce the four upper horizontal bars, and are themselves pierced by the three lower bars, while the two bars furthest from the hinges interpenetrate with the horizontal bars in the reverse of this order, and the ends of all of them penetrate the outer framework except the second horizontal bar, which stops short of the hinge. Drawings of the gate, with its hinges and chain, were exhibited, and similar "grilles" at Castle

Menzies and Barcalonie Castle were referred to, as also the old iron gate of Haddo's Hole, at St. Giles' Church, now in the Museum.—Professor Duns exhibited and described a beautiful silver brooch found in Mull about fifty years ago. In his paper, which was entitled "Notes on North Mull," Professor Duns referred to the traces of tribal layers of population indicated by the names of places and of natural objects, and then passed to the description of the standing stones, stone circles, and forts of the district, reserving the subject of the sculptured tombstones and some general notices to a future meeting. Standing stones occur at Ardnamrois, near the foot of the Torloisk road, about a mile west of Kilninian church, and on the slope of Tom Perock. A circle in the low valley near the farmhouse of Ardnamrois presents peculiar features. It consists of upright flagstones set close to each other, enclosing a heap of smallish stones about 15 feet in diameter. At Baliscate are three standing stones—two upright and one prostrate—which may be the remains of a circle. At Kilmore there is a group of five and at Sorn three, which seem also to be remains of circles.—In the third paper, Dr. John Alexander Smith described a massive bronze armlet which had been sent for exhibition to the Society by the Earl of Strathmore.—The last paper was a notice by Dr. Anderson of a bronze spear-head, found in draining near Duddo Castle, Northumberland, exhibited by Sir John Marjoribanks of Lees, through Mr. David Douglas, the treasurer of the Society. The spear-head is remarkable for its size—17 inches in length—as well as for the fineness of its workmanship.

Newcastle Society of Antiquaries.—Dec. 20th.—Mr. Hodgson presided.—Mr. John Philipson, on behalf of Dr. Bruce, read a letter that that gentleman had received from Mr. W. Chappell, with regard to certain old manuscripts in his possession. Mr. Chappell said that during the past fifty years he had collected old manuscripts, and had a collection of Northumbrian airs. He had often been pressed to sell his manuscript, but was unwilling to do so, unless it went to Northumberland. His manuscript contained a collection of airs made by a travelling Northumbrian minstrel of the seventeenth century, named Henry Atkinson, of Hartburn. It was dated 1694-5, but the tunes were both of earlier and later date. He offered the manuscript, his transcript of it, and the copyright to the society at a certain price. Mr. Philipson added that Dr. Bruce was of opinion that this collection contained several airs that would prove a valuable addition to the society's collection.—It was resolved to purchase the manuscript, transcript, and copyright.

Shropshire Archaeological Society.—Dec. 19. Annual meeting.—The Earl of Bradford occupied the chair.—The Secretary (Mr. Goyne) then read the report:—The Council have great pleasure in stating that the efforts originated at the last general meeting of this Society to secure the time-honoured buildings of Shrewsbury School for a Free Museum, Library, and Reading Room for the town and county, have been so far successful, and they venture to hope that before the next annual meeting the buildings will be open for the purpose proposed.—Mr. Admitt then gave a history of what had been done to get possession of the Grammar School for a public library and museum. He explained that there had been several difficulties

in the way, but by the efforts of Mr. Peele and others they had been removed. The price of the buildings was £4,000, and about £3,000 had been collected.

Glasgow Archaeological Society.—Dec. 21st, 1882.—Professor Lindsay in the chair.—The Chairman read a paper, entitled “Notes on Education in Scotland to the Wars of the Bruce Succession.” Professor Lindsay said that the first question to be considered was whether there were any evidences of the learning and education in the early Celtic Church being given to others than those intended for an ecclesiastical life. There were, he thought, numerous facts to support the supposition that the Celtic monasteries were also schools for the neighbourhood in which they were situated. Three grades of scholastic organisations were prevalent in the early Scottish Church, and these very complete organisations had a distinct connection with the present educational system of our country. While the religious system of Scotland had twice been uprooted and again replanted, the educational system had grown out of the old without intermission and without break. There was abundant evidence to show that village or parish schools were in existence as early as 1152, and that grammar schools, corresponding somewhat to our High Schools, were established early in the thirteenth century. The third, and perhaps the highest, class of schools was kept up by the Scottish Church. There were private schools in the monasteries or in some part of the cathedral churches, so that the education was to some extent theological. From the time of David the First down to the death of Alexander the Second, Scotland had a very complete educational organisation—a much more complete education than Scotland had down to the time of the Reformation. This education was entirely in the hands of the Church, and it seemed to have been worked with great efficiency, if the production of scholars who were able to compete with the scholars on the continent was to be taken as a test.—Mr. Alexander M. Scott read a paper, entitled “An account of the Kenninghouse Burn and the adjacent lands of Gorbals, etc.,” and in connection with his paper he exhibited a “Plan of the city of Glasgow, Gorbells, and Caltoun, from an actual survey made in 1775, by John M’Arthur, surveyor in Glasgow.”—A paper giving an account of archaeology in Italy was also contributed by Mr. Alexander Galloway.—There was exhibited to the meeting by Mr. James Provan a return made by Robert Burns to the Excise Office in 1791. The return contained the name of William Lorimer, who was a great smuggler, and gave Burns a great deal of trouble, Burns being reprimanded several times by his superiors because of tricks played upon him by Lorimer. His daughter was the Jean Lorimer in praise of whom Burns wrote “Lassie wi’ the lintwhite locks,” “A song to Chloris,” and some of his best songs. Mr. Provan also exhibited a Round Diary of A. Findlater, Supervisor of Excise, containing comments on Burns’s Excise work, and bearing the date 1792.—Mr. W. G. Black read a letter received from a gentleman in Helensburgh, which, he said, showed Burns’s character in a favourable light.

Burton - on - Trent Natural History and Archaeological Society.—December 4.—The

Rev. C. F. Thornewill in the chair.—Several things recently found during the Society’s explorations at Stapenhill were exhibited, and Mr. Heron read a short paper on the discoveries. He said four skeletons had been discovered, but all in a bad state of preservation. Two urns, also, had been found, one perfect, but the other in a very dilapidated condition. On the recent explorations a debt of £16 still remained, and he appealed on behalf of the committee for subscriptions to clear off the debt and carry on the work. [Our report of the meeting for January 10 stands over till next month.]

Bath Field Club.—December 13.—The members examined the large Roman Bath which has recently been excavated at Bath. In the absence of Major Davis, the hon. secretary (the Rev. H. H. Winwood) drew attention to the principal objects found during the work, and now preserved in the glass cases in the Pump Room. A move was then made down Abbey passage, and the dimensions and principal features of the bath pointed out. Notwithstanding the mud, a large number descended the ladders to the bath itself, and examined the Roman work with much interest. The bricks, tiles, etc., which are preserved in the old Free Library building, were inspected, and Mr. R. Mann, the contractor, explained how the Roman arches were constructed with the hollow tiles which have been found in such abundance.

Somersetshire Archaeological and Natural History Society.—December 18.—The chair was occupied by Mr. C. H. Fox.—Dr. Pring read a paper on the Origin of Guilds, with a notice of the ancient guild-hall of Taunton. Confining his observations to this country, he might state guilds are mentioned generally so early as the seventh century, viz., in the laws of King Ine; and this carried them very near to Roman times—to times at least when Latin had not ceased to be the spoken language of some parts of Britain. That we were indebted to the Romans for the guilds of this country had, as he was well aware, been contested, and denied by Toulmin Smith and other authorities who had written expressly on the subject. On the other hand, the German writer Lappenberg, referring to the Roman colleges prevalent in Britain, regarded them as the original germ of those guilds which became so influential in Europe some centuries after the cessation of the Roman dominion. Other writers expressed themselves more strongly to the same effect, and the fact was now admitted even by one of the teachers of that recent school of historians, which appeared almost systematically to ignore the important influence of the Roman period on the early history of this country. The Rev. J. R. Green, describing the state of Roman Britain, and how the work of Roman civilization followed hard upon the Roman sword, proceeded to state that cities were governed by their own municipal officers; and that town and country were alike crushed by heavy taxation, while industry was checked by a system of trade guilds, which confined each occupation to an hereditary caste. In the able and elaborate disquisition on this subject by the learned author of *The Romans of Britain*, it was maintained that the colleges which multiplied and spread throughout our island continued to exist and maintain themselves in Saxon times, though they were masked under the barbarous

name of guild when our historic notices began to tell us of them. This trivial word, due to the contributions upon which colleges had from all time subsisted, betrayed their constitution, and they found them also where they ought to expect to find them, in the Roman cities of Britain. There had come down to them the rules of three colleges, established respectively in London, Cambridge, and Exeter. The rules of these three colleges, their objects and constitution, were treated of in detail, and were shown to exhibit a complete identity of the Roman college with its successor, the guild. An interesting comparison was also made by placing the general resemblances of the collegium and guild in formal juxtaposition; and a full and impartial examination led to the inevitable conclusion that the coincidences were such as could not be attributed to imitation or mere copying, but demonstrate the absolute identity of the guild of England with the collegium of Rome or Roman Britain. Before quitting this part of the subject there was yet another point which must not be overlooked, and which of itself might be held to form conclusive proof of the identity of the Roman college with the Saxon guild. He alluded to the fact that inscriptions had been found actually referring to the following instances of what were indifferently termed guilds or colleges:—Collegium fabrorum (carpenters), found at Chichester; collegium ligniferorum (image makers), at Castle Cary, Scotland; collegium fabriciensem (smiths), at Bath, the latter having been properly referred to as guild of smiths. Passing to the consideration of the subject in connection with the borough of Taunton, it might be stated that in the time of Edward the Confessor the burgesses of Taunton, as they learned from Domesday Book, were a flourishing community. They were engaged in manufactures and trade. They had their mint, their markets, and their mills, and they enjoyed numerous rights, privileges, and customs as tenants in burgage of the Bishop of Winchester, on whom the borough of Taunton, forming part of the Manor of Taunton Deane, had been conferred by Royal gift upwards of three centuries before. The ancient free borough of Taunton had its bailiffs, its portreeves, its aldermen, and other officers; its guildhall, its tytheings with sundry important rights and customs, some, if not all, of which were manifestly of Roman origin, and could trace back their existence in Taunton for upwards of 1,000 years. It was, however, with the guildhall they were at present more especially concerned. It was a matter of history that from that early period, when the Saxons overran this part of our island and subdued its Romano-British inhabitants, King Ine erected a castle or fort at Taunton, and fixed his residence very nearly, if not actually, on the site where they were now met. It was also maintained that it was from this town that he afterwards promulgated those famous laws which were still extant, and in which were certainly to be found some of the earliest notices they had of guilds—notices which served to assure them that even at that remote period guilds were not a recent introduction, but were referred to as old-accustomed and widespread institutions. It was only reasonable to conclude that Taunton, a town so immediately under the tutelage of King Ine, and for some time subsequently the seat of Royal residence, would speedily become possessed of a guild-

hall. They learned that at Dover there was a *gihalla* (*rectius guildhall*) *burgensium*; and that at Canterbury the burgesses possessed several houses in *gildum suam*. In their municipal features the character of all the old boroughs of that period was much alike. From the advantages enjoyed by Taunton in being the residence of King Ine, they were led to believe that a building appropriated to the court leet and other municipal purposes, and bearing probably, as at Dover and other old borough towns, the name of guildhall, was in existence in Taunton at a very early period in Anglo-Saxon times. It was not, however, until 1467 that they had any specific notice of the erection of a guildhall in Taunton. The terms employed in this notice, however, were such as seemed to convey that there must have been a previous building of this description in Taunton, which, either from having fallen into decay or some other cause, had apparently for some time ceased to be used, or even, perhaps, to exist. The terms in the notice to which he alluded as implying the existence of a guildhall, or hall of judicature in Taunton previous to that of 1467, were those in which the vicar of St. Mary Magdalene was at that time enjoined to "new build" or cause to be "new built" a hall of judicature. The word new would seem to have been employed as if in contrast to something old. They learned, then, that it was under a grant at the yearly rent of one red rose, to be rendered at the exchequer in Taunton, that the guildhall of Taunton was, in fact, so "new built" in the year 1467. The speaker then read the extract, and said this curious grant introduced in due form by the prior of the church and convent of St. Swithin, Winchester, to "all the sons of holy mother Church" whom it might concern, personal features of peculiar interest. Of these, perhaps the most striking was the character of the lease itself, stated to be in perpetuity, of a valuable site of land, which was granted at the annual nominal rent of one red rose. Here, then, they had an instance added to those more generally known of the beneficence of this eminent Bishop; whilst at the same time it served, amid the civil discord of the period, to mark his loyal attachment to the House of Lancaster. This, however, was not all that was to be gathered from this deed. It showed that even so late as 1467 the Bishop of Winchester was owner, not only of markets, but also of the borough of Taunton, to which reference was made in right royal style as "We have given, granted," etc., "a certain parcel of our market-place, of our borough of Taunton aforesaid." From this document they also learned some interesting particulars in connection with the condition of the centre of the town, at present occupied by the parade and the surrounding streets. If they regarded the agreeable and commodious appearance presented by this now much frequented spot, and endeavoured by the aid of the slight description here given to compare it with what it must have been five hundred years ago, it would be found no easy matter to realize the contrast. There could be little doubt that at the period referred to the site of the Parade was in a comparatively rough and rude condition. It was elevated considerably above the surrounding level, as evidenced by the name of Cornhill, a name which indicated not only its elevation, but also the use to which it was put, and which continued to be associated with it down to the end of

the last century. The ancient watercourse, which they learned was then wont to run through this, the centre of the town, must on reaching this elevated spot have divided on either side of it, so that the stream flowed around, and, uniting again below it, would entirely encircle this parcel of land; and would also cause it to acquire the additional name of the island—a name which this site also long continued to bear. He mentioned that the office of Cornhill-keeper was still in existence, and continued to be filled up annually, though the Cornhill itself was swept away more than one hundred years ago. Built by Nicholas Dixon, vicar of St. Mary Magdalene, in 1468, it remained in that situation just three hundred years, until the year 1768. There could be no question but that the primary object of the present market house was to provide for that ancient municipal institution, the Guildhall, wherein the steward of the Bishop of Winchester might continue to hold his court leet, and other municipal business might be conducted. A convenient part of the ground floor of the Market-house was properly fitted up and especially appropriated to that purpose, and there it was in the exercise of their time-immemorial usage that the burgesses of the ancient borough of Taunton assembled on the 24th day of October last for the purpose of appointing officers of the court leet. It might be questioned, however, if many of those present fully realized the great antiquity of the institution they were thus met to represent, or were aware that while the court leet was the most ancient of all the law courts of England, the particular instance of it in Taunton might, like the others, certainly claim a descent from Anglo-Saxon times. From the evidence furnished by the town of Taunton it must be admitted that the Romano-Britons had left far more material evidence of their presence on this site than had the Saxons. Of Roman relics they had the ancient rectangular earth-work, near which Roman coins, etc., had been found; an old paved way buried two feet below the surface of Silver-street; Roman interments, shafts or rubbish-pits, infallible proofs of a Roman station; clay moulds for fabricating Roman coins; Romano-British pottery, a profusion of Roman coins, etc. Of Saxon remains not a single material relic of any kind had, so far as he was aware, been discovered in Taunton soil. The facts that these material proofs of the Roman presence had endured here to this day seemed to show that it was not surprising that the institutions of this noble race should have survived also, and have furnished, as they did in other instances, a model for Saxon imitation. Mr. T. Meyler, in the course of some interesting remarks, observed that the statement about Taunton being a free borough was fully borne out by the fact that the inhabitants of the principal streets were nearly all freeholders, for they simply paid small quit rents. He remarked that he could show Dr. Pring some valuable documents of Gray's almshouses, of which he was steward.

Yorkshire Philosophical Society.—January 2nd.—The Rev. Canon Raine in the chair.—The Curator of the Museum (Mr. W. Keeping, M.A., F.G.S.) read the following list of gifts during the previous month:—A British stone axe, perforated, found at Norton in the Clay, presented by Dr. A. H. Leadman, Boro'bridge; collection of relics and ancient

weapons, given by the representatives of the late Mr. George Alderson Robinson, of Reeth, Yorkshire; fossils from the upper chalk near Six-mile-bottom Cambridgeshire, collected by Mr. W. Keeping, M.A.

Manchester Literary Club.—January 11th.—Mr. George Milner in the chair.—Mr. H. H. Howorth exhibited a Chinese book, which he said was a MS. copy of the first volume of a famous work formerly preserved in the Nanking library in China. The original was destroyed with the library when the city was overwhelmed by the Taeping rebels, when the transcriber of this volume was also killed. The original was known in Chinese literature as the "Yuan Chao pi Shi," or secret memoirs of the Mongol dynasty. A second copy was preserved at Pekin in the famous Hanlin library. Both copies were in MS., but the latter was printed about 1850 at the expense of a Chinese salt merchant, and from this printed edition Palladius, of the Russian Mission at Pekin, published a translation into that language.—Chancellor Christie read the principal paper of the evening, which was an account of the library formed by Don Joachim Gomez de la Cortina, Marques de Morante, who was born in Mexico in 1808, and died at Madrid in 1868. He held several academical and juridical offices, but was above all a bibliophile, and regretted every hour passed away from his books. His collection, which extended to 120,000 volumes, was the largest private library ever collected in Spain. The important works were richly and choicely bound by the first bookbinders of France. The Marques made a catalogue of his own library. This work extends to seven volumes, and is enriched with many notes and dissertations, some of considerable extent. Some amusing peculiarities of the Marques were described, his passion for literary discussion in Latin, his impatience of contradiction, his exactitude and the extent of his confidence in his own learning and judgment. On several occasions, having cited as an authority a text which on being referred to turned out exactly the contrary of what he had stated, he preferred to alter it as an error rather than admit that he was wrong!



The Antiquary's Note-Book.

Notes on Clausentum; now Bittern Manor. A letter to Stewart Macnaghten, Esq., on the occasion of his reception of the British Association, 1832.—The sole evidence that Bittern occupies the site of the Roman *castrum* called *Clausentum*, is the Itinerary of Antoninus, in the 7th Iter of which it is placed at ten miles southward of *Venta Belgarum*, or Winchester. This is conclusive; for although there may be a question as to *Regnum*, at twenty miles distant, in another direction, or to the distance itself, as it stands, being an error for thirty, there is no possible doubt as to the position of *Clausentum* itself and the other stations, up to the final one, London. The Romans adapted the mural circumvallation (now not to be traced above ground), to the river frontage, at which was constructed a very substantial wooden framework for boats and galleys. This, some years

since, was partially excavated. In other respects, the enclosing walls appear to have been built on the same principle as those of Portchester and other Roman *castra*; but it would seem that at some comparatively late period they had been, in part at least, reconstructed; for it is stated by Sir Henry Englefield that the inscribed stones, which add so much to the interest of the place, had been used as building materials, having been taken from the great wall, which also had for its foundation other large stones which had previously belonged to buildings destroyed.

Precisely similar facts, pointing to periods of decadence or violent overthrow, and reconstruction; or possibly to an enlargement, as at London, are recorded, as evidenced in very many of the Roman *castra* and towns, throughout what was once the Roman Empire. One of the Bittern inscriptions, now lost, refers to a restoration either of the wall or of a public building; probably the former. Although the whole of the inscriptions which are preserved are of the third century, it is almost without doubt that Clausentum was built as soon as the Romans had converted Britain into a province. The presence of late inscriptions proves nothing against a much earlier date. Often, as at Winchester and Silchester, both important and very early towns, they are almost wanting. The absence at Bittern of any inscription of the military class; and the absence of the inscribed tiles which almost invariably ac-

company a permanent military occupation, indicate that the character of Bittern was rather civil than military; although a strong fortification, it was probably used for the general purposes of a port. The most remarkable of the inscriptions are those of Tetricus and Aurelian. The history of the imperial rule of Tetricus over Britain and Gaul is well known; as is his surrendering the powerful army he had raised to the Emperor Aurelian, and history tells us what followed as the price of his treachery. Aurelian advanced him and his son, the young Cæsar, to high state offices and honours. Among the latter,

there can be no doubt, I think, was an express order that dedicatory inscriptions should be allowed to stand uninjured. In the case of Carausius and Allectus, who held Britain for some nine years, not one lapidary inscription is extant. It is very curious to notice how rigidly, in all parts of the Empire, Caracalla effaced the name of his murdered brother, Geta. We find a similar erasure of the name of Elagabalus, and others. The unusually large number of inscriptions to Tetricus is also remarkable. It shows that in some way the inhabitants of Clausentum were specially influenced in his favour. It might have been from some personal connection. It would have been a convenient port for embarking to, and for landing from, Gaul. The large hoard of Roman coins, found some years since at Netley,* must have been concealed by some one connected with the portion of the army of Tetricus drawn from Britain, who never returned. Similar deposits are often found in this country and in France. They all bear the same evidence of the time at which they were buried. The altar dedicated to the goddess *Ancasta*, by a civilian named *Geminus Mantius*, has a local significance of some interest. I believe that the *An*, without etymological straining, indicates the river so-called. It is from localities, rivers particularly, retaining their ancient names, that we are able to understand a host of deities unknown to classical mythology. With respect to *Regnum*, which is in the south

of Clausentum, as it heads this Iter, it must have been a place of importance—a walled town. To the west there has been found nothing; but on the east is Chichester, answering to the requirement, distance excepted. It is possible, if not probable, that the XX. of this Iter was originally XXX. *Silchester*—Calleva. The early date of this Roman or British town is evidenced by the coins reading *CALLE* and *CALLEV*, struck in the time of Augustus or Tiberius.

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BOOTHAM BAR, YORK.

They bear the same relation to *Calleva*, as those with VER to *Verulamium*, and those with CAM to *Camulodunum*.

C. ROACH SMITH.

Stroud, August 21st, 1882.

York City Gates.—Micklegate Bar consists of a square tower built over a single arch with embattled turrets at the angles, each turret mounted with a stone figure of a warden. There are shields in the front of the Bar bearing the arms of England and France, the arms of the city, each with a canopy above them; also those of Sir J. L. Kaye, Lord Mayor of York in 1737, during whose year of office the Bar was renovated. On the inside the arms of England and France are again sculptured. The side arches are modern. It was on this Bar that the heads of traitors were exposed,—the last occasion being 1746. The date of the building of the Bar is about 1300.—Bootham Bar is the corresponding entrance on the Great North Road to that in Micklegate on the South Road. It is a square tower similar in form to the others, but not nearly so lofty. It is built on a Norman if not Roman arch, and has turrets at the corners on which are figures of stone. It is supposed to have been erected about the fourteenth century. The front is surmounted by two shields bearing the city arms, and one within a garter in a decayed condition. We have taken the above descriptions from the recently published third volume of W. Smith's *Old Yorkshire*, pp. 3-5, and we are indebted to the same authority for the illustration.

Dates and Styles of Churches.—**Gloucester Cathedral.**—(Communicated by Thomas Powell.) **Nave.** Norman, the large columns are extremely simple in form. Founder, Aldred, Bishop of Worcester, 1057—1089.

Roof plain groined. Clerestory and vaulting (reduced to present regular form by Abbot Morwent between 1420—1437). Founder, Abbot Thokey, 1307—1330.

N. Aisle. Norman. The circular headed windows are filled in with perpendicular tracery. Roof circular groined with cross springers. Founder, Aldred, Bishop of Worcester, 1089.

S. Aisle. Decorated. Windows early decorated; fine specimens. The groining of moulded ribs and cross springers support an acutely pointed vault, simple but effective. Founder, Abbot Thokey, 1310—1318.

N. Transept. Perpendicular. Roof groined richly decorated with bosses. Founder, Abbot Horton, 1369—1375.

S. Transept. Perpendicular. Roof plain groined, 1330.

Choir. Here the massive Norman arches and columns are concealed by delicate perpendicular casing; floor paved by Abbot Sebroke with painted tiles, bearing his crest in red and white; east window of enormous size, the glass space being 78'10 x 35'6". The roof is exquisitely rich work, most intricate tracery and most elegant bosses. Founders, Abbot Wygmore, Abbot Staunton, Abbot Sebroke, 1329—1381.

Lady's Chapel. Here we lose all trace of Norman work. The reredos is good perpendicular, especially the carvings of the canopies and pedestals. The east window is very fine. This chapel is entirely in the

perpendicular style. Founders, Abbot Hanley, Abbot Farley, 1457—1498.

Chapter House. Part Norman. West window is a Norman triplet. Founder, Abbot Horton, 1351.

Eastern part is perpendicular. Roof is barrel vaulted with stone ribs.

South Porch. Perpendicular. Good design, groined roof, with curious bosses.

Cloisters. Columns and arches adjoining lesser cloisters are beautiful specimens of the early English style; north-east doorway early English; walls covered with panelling; roof most exquisite fan tracery. These cloisters are certainly the most perfect, if not the most beautiful, in England. Founders, Abbot Horton, Abbot Froucester, 1351—1390.

Crypt. A grand and perfect specimen of Norman architecture beneath the choir; this is one of the Five English Eastern Crypts founded before 1085, the others being Canterbury, Winchester, Rochester, and Worcester.

West Front. Perpendicular. Unlike any of the facades on any English cathedral, the horizontal line of the parapet runs before and conceals the gable end of the roof, which is unusual. Founder, Abbot Morwent, 1420—1437.

Tower. Perpendicular. Very stately and elegant; richly cusped; two light windows, niches and canopies; at the summit are four pinnacles and a battlement of open work. Founders, Abbot Sebroke, R. Tulley, 1450—1470.



ANTIQUARIAN NEWS.

The Camberley Obelisk, one of the oldest landmarks to be found in the county, has just been partly demolished. The obelisk could be seen for miles around, and has for about a century been a guide to travellers. It appears that the gentleman who has recently bought the "Knoll" on which it stands has had the building surveyed, and it has been pronounced unsafe at a point about 40 ft. down. The owner consequently ordered its removal down to the defective part. The contractor obtained some good photographs of this interesting relic before commencing the work of demolition. Popular tales say the obelisk was built by a king for the purpose of watching fox-hunting, another similar story stating that it was put up as a landmark for fox-hunters, while other accounts declare it to have been a signal-station. The authentic particulars, which are not generally known, are that it was built by a Mr. Norris (who lived at Hawley House, Blackwater), in order to communicate by flags with High Wycombe Church, in Buckinghamshire (twenty-seven miles as the crow flies), with the Dashwood family, with whom he was very intimate. There was originally a gallery round the top, and a ball on the summit. About the time when the Royal Military College was removed from Marlow to Sandhurst (in 1812 or 1814), the obelisk formed a favourite landmark for drivers after leaving Woking.

ham. As there were at that time few trees about, it was much more prominent than it has latterly been. Some gipsies who encamped in the obelisk, and lighted a fire, are said to have burned the staircase down.

Among the pieces of timber carted away from the Parish Church of Barnstaple by Mr. Davey, the contractor, has been found a portion of a pew, with the name John Gay, and the date, 1605, cut upon it. As the poet was then ten years old, his age renders it probable that this is his handiwork, and this may be regarded as almost certain, when it is remembered that no other John Gay appears in the parish register. Mr. Davey having sent another board of nearly the same date, and with the names of other Barnstaple worthies cut upon it, to the Honorary Secretary of the Institution, it is hoped that this also will be preserved among the local curiosities there collected.

The sale at Edinburgh in December of English and Scotch coins realized prices which were said to be far in advance of any former sale, either in Scotland or England. Among the chief lots were the following:—*English Gold Coins*—Edward III. noble, REX ANGL DNS HVB Z AQT, from the find at Glasgow Cathedral, December 2, 1837, 72s.; Henry VII. sovereign, thirty-sixth year, £11 11s.; Edward VI. half-sovereign, 77s.; Elizabeth quarter-angel, 52s.; ditto sovereign, £7 15s.; ditto half-sovereign, 62s.; ditto quarter-sovereign, 90s.; James VI. rose rial or fine sovereign, £5; Edward Black Prince, Pavilion, the Prince standing under a grand canopy, rosette in centre of reverse, struck at Bordeaux, £8 10s.; ditto, ditto, E in centre of reverse, also struck at Bordeaux, 90s.; Richard II. noble, with flag, and without Franc, 80s.; Henry VI. noble (2), 58s. and 62s.; ditto angelot, 60s.; Edward IV. noble, early issue, 62s.; ditto half-noble, 58s.; Henry VII. angel, first issue, £9 5s. *Scottish Silver Coins*.—David II. half-groat, £5 12s. 6d.; Robert II. half-penny, 60s.; ditto penny, £6 2s. 6d.; James III. groat, £5 7s. 6d.; James IV. groat, 80s.; Charles I. Briot's crown, 76s.; ditto shilling, £7 10s.; James IV. groat, Edinburgh, £6; Mary testoon, 95s.; Charles II. dollar, 1676, £45; James VI. half hardhead, 75s.; James VI. half hardhead, £9 5s. *Scottish Gold Coins*.—Robert II. St. Andrew, £6; Robert II. lion, £6 5s.; Robert III. St. Andrew, £6 5s.; James I. lion, 95s.; James I. lion, £6 10s.; James II. lion, £6 5s.; James III. rider, £10 10s. *Scottish Copper Coins*.—James V. Ecu, CRVCIS, etc., £26; ditto bonnet piece, 1540, £9 10s.; ditto, ditto, £8; Mary twenty shilling piece, 1543, £28; ditto, ditto, half lion, or twenty-two shilling piece, 1553, £7 10s.; ditto, ditto, £5 5s.; Mary Ryal with portrait, 1555, £8 8s.; James VI. thistle noble, £7 10s.; ditto, ditto, £7 5s.; James III. half rider, £8; ditto unicorn, £5; James IV. unicorn, £10 10s.; ditto, £9; James VI. hat piece, 1593, £9 10s.; ditto, rider, 1593, £8 10s.; ditto, ditto, 1594, £5 10s.; James IV. sword and sceptre piece, 1603, £6; Charles I. Briot's half unit, 95s.; William II. Darien pistole, 1701, 84s.; ditto, half Darien pistole, 1701, 84s.

The Rev. G. A. Booth has presented to the Royal Literary and Scientific Institution of Bath copies of the coloured chromo-lithograph view of the Roman pavement at Woodchester—one of the most beautiful

found in the kingdom—published by the Gloucestershire Archaeological Society, the members of which a year or two since inspected this interesting work of Roman art. A supplementary picture gives some of the principal figures of the design. Both have been framed by the donor, and will be hung in the Library.

The Church of St. Mary, Walkern, after being closed for repairs for more than seven months, was reopened on Thursday, November 30th (St. Andrew's Day), by the Lord Bishop of Colchester. The work of restoration has been carried out by Mr. H. R. Gough. The whole of the external walls of nave, aisles, and tower, have had their plastering removed and the joints raked out and filled with cement, thus showing the original flint rubble walling. The porch and parvise have been partially rebuilt, and the stone groining renewed. The seating is new, the pattern having been borrowed from some ancient benches in Aston Church. The oldest portion of the existing fabric is undoubtedly the arcade on the south side of the nave, consisting of two rude semicircular arches, with square pier and responds. This work is probably of earlier date than the arrival of William of Normandy, as is also much of the so-called "Norman." There are two features in this arcade which call for remark—the first is the singular enrichment to the pier at the springing of the westernmost arch of the south aisle; and the second, the rudely carved draped figure inserted in the wall above the same arch. This is evidently not in its original position, but was probably part of a crucifix, removed from over the entrance doorway (which is apparently of the same date as the arcade), when the parvise was built in the 14th century. Another piece of old work is the sedilia and piscina, which were brought to light some few years back by the former Rector, who, on knocking away the plastering, found them unfortunately in a much mutilated condition, the hood mouldings having been ruthlessly hacked away. These date from the early part of the 13th century. At the entrance to the chancel there is a richly traceried oak screen of about Henry the Fourth's time. The tower contains a fine three light Decorated window. The north arcade of three arches, the clerestory, and both aisle walls are of later or Perpendicular work.

The new street from Piccadilly to Bloomsbury will, in traversing Soho, pass over the site of a house which is said to have been one of the many homes of Nell Gwynne. Standing then in Hedge-lane by the Military-garden, it is now No. 53, Wardour-street, at the south-eastern corner of Richmond-street. It would seem that Nell Gwynne lived here at some time within the interval 1667-1670, for in 1667 she was, as Pepys records, lodging in Drury-lane, and in 1670 inhabited a house on the north side of Pall Mall, next to Lady Mary Howard's. In 1671 she obtained under Act of Parliament a free conveyance of the house and site on the south side of that street, which she occupied until her death, in her thirty-eighth year, in 1687. This last-named house, adjoining the Countess of Portland's, was purchased by the Waldegrave family; its site is at present occupied by the modern premises of the Eagle Insurance Company. The numerous London houses, from Bagnigge Wells in the North, to Sandford Manor, Fulham, in the west, that were associated with

her memory, evince how strong a hold Nell Gwynne retained in the people's regard.

A discovery of considerable interest was made a short time ago at a part of the river Severn known as Hayward's Bay, near Awre, and the find is now in the possession of Mr. Charles Phelps, of Awre. It consists of a fine buck's head and antlers, the former being partially petrified, while the latter are of gigantic dimensions. There are seven spurs on each antler, one spur on the left being no less than 15*½* in. in length. The length of the antlers from the crown of the head to the tip is 3 ft. 7*½* in., while the bases of the antlers measure 9*¼* in., the width from tip to tip being 3 ft. 1*½* in. The specimen, which is in remarkably good preservation, seems to point to the fact of the large elk (numerous remains of which were found in King Arthur's Cave, Doward,) having been an inhabitant of Dean Forest.

In the pile dwellings, near Bobenhausen (Zürich), a hatchet made of pure copper has been discovered. Special importance is attached to this discovery by students of prehistoric archaeology.

The archway discovered in the south transept of Northallerton church, and supposed to be the entrance to the south aisle of an original broader chancel, is now conclusively proved to be a niche for an early stone altar, by the discovery of a piscina at the right hand side of the niche, which still bears traces of early English painting.

The farm of Blackladies, on the Chillington Estate in Staffordshire, is advertised as to let. Blackladies was originally a convent of Benedictine nuns, whose sable garments gave the house its name. During the "late troubles" it underwent a sort of siege, being held for Charles II. by the Giffards of Chillington, to whom it belonged then and belongs now. Later on it became the residence of a younger branch of that family, which has long since succeeded to the full patrimonial honours. Blackladies is many-gabled and picturesque, and its clusters of graceful chimneys break the skyline most charmingly. It is now the homestead of the Blackladies farm.

Another farm, The Hyde, close to Blackladies, and also belonging to the Chillington property, is likewise to let. This farm has been in the possession of the Giffards of Chillington for at least six hundred years. In the time of Edward I. John Giffard granted it as a sub-infeudation to John de Sempringham, who, in his turn, granted it to Thomas de la Hyde. The Giffards are one of the very oldest of Staffordshire families. They have held the estate of Chillington for a clear eight hundred years, and Giffard has continued to follow Giffard at the Hall, despite the interruptions of religious persecution and internecine war.

A large collection of antique china and bric-a-brac was sold in December at Leamington, by Mr. Walter Collins. Nearly 500 lots were disposed of altogether, and some of them realized good prices. A pair of old Derby vases, painted with panoramic landscapes and cattle and figures, by Daniel Lucas, fetched sixty guineas. A dessert service, decorated with landscapes by Derby artists, realised £22: a pair of Sèvres vases

were sold for £19 10s., and a pair of Chelsea figures —The Gardener's Daughters—fetched £17 10s.; a set of Bow figures—The Four Seasons—realized £17 10s.; and a pair of two-handled Coalport vases were knocked down for £15.

Mr. Christopher Chattock, of Haye House, Castle Bromwich, is about to publish a quarto volume of antiquities, with maps, and fac-simile of an ancient charter. The volume will comprise translations of charters, deeds, and documents relating to Birmingham and the district; also an account of several hitherto unknown Roman, British, and Saxon tumuli, hoar-stones, and Roman coins, recently discovered; likewise a description of a hitherto unknown Royal castle at Castle Bromwich; visits of Shakespeare to the Ardens of Park Hall, Castle Bromwich; marriage of Moderay Shakespeare and Katherine Sadler, etc., etc. Messrs. Cornish Bros. will receive the names of those wishing to subscribe for the volume.

The "Boar's Head" ceremony at Queen's College, Oxford, on Christmas Day, attracted a larger number of people than usual. The boar's head was a noble specimen, weighing 65lbs. It was borne on a large silver dish weighing 240 ozs. by two servants of the college, who were preceded by the Rev. G. F. Lovell, Vice-Principal of St. Edmund Hall. The dish having been deposited on the high table before the provost (Dr. Magrath), the decorations were distributed amongst the choir boys and others, and the hall was cleared. Of the manner in which this ceremony is conducted the following account is given by Aubrey, in one of his manuscripts deposited in the Ashmolean Museum:—"The boar's head being boiled or roasted is laid in a great charger, covered with a garland of bays or laurel. When the first course is served up in the refectory on Christmas Day, the manciple brings the said boar's head from the kitchen up to the high table, accompanied by one of the tabardars, who lays his hand on the charger. The tabardar sings a song, and when he comes to the chorus, all the scholars that are in the refectory join in it." Till towards the middle of the 17th century, it appears to have been customary to bring up to the gentlemen's tables, as the first dish on Christmas Day, a boar's head with a lemon in its mouth. Tradition, however, represents this usage of Queen's as a commemoration of an act of valour performed by a student of the college, who, while walking in the neighbouring forest of Shotover, and reading Aristotle, was suddenly attacked by a wild boar. The furious beast came open-mouthed upon the youth, who, however, very courageously, and with a happy presence of mind, is said to have "rammed in the volume, and cried 'Græcum est,'" fairly choking the savage with the sage.

A discovery has lately been made in Pompeii which is well worth noting. Not many days have passed since a quadri-valve speculum of great beauty and in a high state of preservation was turned up. By competent persons who have examined it, the mechanism of it is said to be very ingenious. In the National Museum of Naples there are now three Pompeian specula—one a bi-valve, one a tri-valve, and the one just found, a quadri-valve. The last is said to be of a construction so uniform and well pro-

portioned, admitting the expansion of the valves, as to be superior to modern construction. It is noted as a curious fact that in its various dimensions it observes constantly the metric measurement. It will be found, in fact, on inspecting the National Museum of Naples, that many of the instruments ascribed as inventions to moderns are clearly only exhumations of the past.

The museum of the Yorkshire Philosophical Society has received within the last week a very munificent gift in the collection of antiquities formed by Mr. George Alderson Robinson, of Hill House, Reeth, who died in the month of June, 1880. It was Mr. Robinson's intention to leave his curiosities to the museum by will, but he died suddenly and intestate. His representatives, however, have most generously carried out what they knew to be his wishes, and the museum has become the depository of a collection of antiquities in which it was previously very deficient. The nucleus of the whole is an extensive assemblage of Celtic antiquities from Ireland, called the "Ballymoney Collection," which Mr. Robinson purchased in Edinburgh in 1877 for £165. It consists of 355 stone implements, and above one hundred articles in bronze and iron. Among the latter is a superb bronze trumpet, thirty-two inches in length, and two very fine cauldrons of the same metal. The best of the two is composed of a number of thin sheets of hammered bronze, jointed together with rivets. The rim is formed of fluted bronze, with two ring handles and four buckles. The height is 18 inches, the circumference is 6 feet 3 inches, and the diameter across the mouth 13 inches. Among the bronze articles are a number of swords, celts, and palstaves.

A work on the Order of St. John of Jerusalem (whose archives are at Malta) will soon be published in the *Bibliothèque des Ecoles d'Athènes et de Rome*, by M. J. Delaville le Roulx. It will consist of about a hundred documents and charters of the 11th and 12th centuries, relating to the Hospitallers in Palestine, not before printed. The editor has been occupied in special researches in the history of the Order for several years, and reported on the importance of the inedited documents to the *Academie des Inscriptions* in 1879.

At the last meeting of the Manchester City Council in December, Alderman Thompson, in moving the confirmation of the Court Leet Records Sub-committee's proceedings, said the committee had unanimously determined to recommend the appointment of Mr. J. P. Earwaker as Editor of the records. We congratulate the corporation of Manchester upon their public spirit, their painstaking pride in their old and valuable records, and in their able selection of an editor. Mr. Earwaker is well known to antiquaries.

The house in which Francis I. died is in the market. Fortune has dealt out harsh measure to the French palaces. St. Cloud in ruins; the Tuilleries vanished; Malmaison shorn of its fair proportions; and now Rambouillet to be sold! The Chateau of Rambouillet is utterly destitute of those picturesque charms which still delight the eye in so many French chateaux. It is massive and gloomy, although built of red brick. The five flanking stone towers are even

gloomier than the main building. This forbidding-looking place was the occasional residence of a long line of French monarchs down to the time of Charles X. In 1547, Francis I. died in the great round tower, and in one of its apartments, in 1830, Charles X. signed his abdication. In 1852, Napoleon III. converted the chateau into a seminary for the daughters of officers of the French army.

Describing a visit just paid to the sandstone quarry at Turner's Falls, on the Connecticut River, Massachusetts, Mr. Elias Nason states that workmen are still busily engaged in excavating the bird tracks that have made the quarry geologically famous. The ledge rises 30 feet or 40 feet above the river, and consists of thin laminae of a dark coloured and somewhat brittle sandstone. On the faces of the slabs are found the tracks, depressed and in relief. They are in general clear cut and very distinct. Some very fine specimens have recently been brought to light. One of them has tracks of an enormous animal, 5 feet apart, and the tracks themselves (three-toed) are 15 inches long. According to Professor Huxley, who has visited this quarry, an animal making such tracks must have been 25 or 30 feet in height. Mr. Nason was allowed to take away with him several beautiful specimens, one of which exhibits the delicate tracery of the feet of an insect escaping over the soft mud; another exhibits the ripples of the wave, another the drops of rain, and others have well-defined imprints of the tracks of birds. He also saw the impressions of several kinds of ferns and grasses. Compared with these tracks as to age, the pyramids of Egypt are but as of yesterday.

The corporation of Salisbury having recently taken possession of new offices, the magistrates are engaged in thoroughly overhauling the city documents and arranging them in the new muniment-room. These documents, dating to the time of Queen Elizabeth, are of a very interesting character. One of them gives the account of a roll, apparently in a handwriting of that period, and which is supposed to have been made for the purpose of the controversy that passed between Bishop Caldecott and the citizens, 1593-96. There is also the copy of a charter of Richard Poor, bishop of Salisbury.

Mr. G. L. Gomme, F.S.A., and Mr. H. B. Wheatley, F.S.A., intend to issue to a limited number of subscribers a set of chap-books and folk-lore tracts. The editors propose to reprint in chap-book form, with outline representations of the quaint woodcuts, the earliest editions at present known of these fugitive though not forgotten pieces of a dead literature. Each tract will be complete in itself, and will have a short prefatory note. The subscription for a series of tracts is one guinea. The following will form the first series: "The Seven Wise Masters of Rome," edition printed by Wynkyn de Worde, *circa* 1505; "Patient Grisel;" "Thomas Hickathrift;" "The History of Mother Bunch of the West;" "Sir Richard Whittington."

That London, says a contemporary, is a city on a city—nay, that it is at present the highest of several strata of cities—is a fact of which we are all reminded when old buildings are destroyed and ground is dug

for the foundation of new ones. There was once, and not so very long ago, a coaching inn called the Bolt and Tun. Its remnant now, in Fleet Street, is a booking-office for parcels, with a carriers' yard pertaining thereto; but the far larger portion, including the inn itself, ran southward and westward to Whitefriars, and was till lately represented in part by the Sussex Hotel in Bouvierie Street. The frontage of about seventy feet which has just disappeared bore the date 1692; so that for close upon two centuries the site which it covered has been hidden from the view of unsuspecting archaeologists. The ground now being laid bare for some new warehouses runs back about ninety feet from Bouvierie Street eastward. The open part now strewn with bricks and rubbish discloses a number of broad vaulted arches of massive brickwork, some three feet thick. Those brick arches were put together with mortar such as would be used two hundred years ago, not with the cement which our still older ancestors employed for such purpose.

Considerable alterations have just been completed in the Abbey Church at Shrewsbury. The stone reading-desk and old-fashioned altar rails of similar material have been removed, new choir stalls of oak for the accommodation of twenty-four choristers have been erected, and the organ has been removed from the western end to the east end of the south aisle. In carrying out these alterations it became necessary to remove three massive altar-tombs with recumbent figures, which had been brought nearly a century ago from other localities.

A little time ago the wall at the Fellows' Garden, on the Banks, at Durham, fell down. This appears in the opinion of some to be a more serious matter than it perhaps may be regarded at first sight. It shows the general instability of the outer walls of the old Castle on the riverside, and the chance that exists that some day a much more serious avalanche may take place. The main body of the Castle appears to be built upon the rock, but the higher portion of the buildings is apparently on the soil of the bank, and visitations of frost and snow are likely to play mischief with the latter.

The excavations made at Myrina, in Asia Minor, during the last few years, under the auspices of the French Archaeological Institute at Athens, have thrown great light on the beautiful terra-cottas found at Tanagia. M. Pottier and M. Reinach were sent to a small village called Ali-aga, and soon discovered the ancient necropolis of Myrina. As usual, the tombs contained ancient coins (mostly of Myrina), weapons, bronze mirrors, ornaments, and articles of the toilet, but the chief treasure was abundance of terra-cotta statuettes of various sizes, some still showing remains of colour and gilding. Of such one grave contained thirty-five, another forty-five, and there were at least several in the other tombs. It is a curious fact that most of the statuettes and the other objects had been evidently purposely broken, but so that they could easily be put together again. This was probably done in order to render the objects valueless for the living, so that the dead might the more surely remain in possession. The graves were found to belong almost exclusively to the second century B.C., only a few to a still earlier period. It

was discovered that the tombs of a very early period had evidently been opened and their contents collected in mass, an entirely novel circumstance, the meaning of which is unknown to archaeologists.

During the excavation of the tramway tunnel through Posillipo an antique water conduit of singular interest was discovered. The walls, of thick cement, contain inscriptions indicating the villas supplied with water. The dimensions of the conduit are such that people can walk erect inside. One of the inscriptions was made apparently after a partial restoration. It bears the name of Consul Nerva.

A column of the *Derby Mercury* is now devoted every week to the publication of "Odds and Ends about Derbyshire," which are of an interesting character.

Mr. W. J. Taylor, of Red Lion Street, has published two medals,—the one of the late Lord Londesborough, the other of Mr. Roach Smith. The former commends itself especially, sentimentally, as well as for its great artistic merit, to the members of the British Archaeological Association, his lordship being emphasised as the first president. The other, executed from the marble medallion (in the possession of Mr. Joseph Mayer) by Signor Fontana, bears simply on the obverse, behind the head, "C. Roach Smith;" but the reverse, filled with a representation of the Roman walls of Dax in the department of Les Landes, in the south-west of France, refers to an incident which Mr. Roach Smith's friends thought worthy of thus commemorating. When these superb walls had been consigned to destruction by the Town Council of Dax, Mr. Roach Smith, by promptly placing himself in correspondence with the late Emperor Napoleon III., saved them. To this the inscription in Latin refers. As a work of art the medal is not surpassed by any modern production. It recalls the excellence of the Greek and Roman coin and medal engravers. Mr. Taylor, it may be remembered, executed medallic records of the early Congresses of the British Archaeological Association; and therefore this of Lord Londesborough may be considered as another of the series; so, indeed, may Mr. Roach Smith's, although the achievement recorded was his own single-handed and independent act.

The first volume of Mr. Roach Smith's *Retrospections, Social and Archaeological*, will soon be ready for subscribers.

The "Local Notes and Queries" of the *Nottingham Daily Guardian*, edited by Mr. J. Potter Briscoe, has just entered upon the fourth year of publication, and maintains its usefulness and interest.

It is proposed to carry out some much needed works of repair to Westbere Church,—a building of considerable antiquity and interest, near Sturry, Kent. The church consists of a large nave and chancel, no side aisles or tower having ever existed. The architectural features of this building of so early a plan, are, however, of the middle of the fourteenth century. The architect has found that the outer casing of flint conceals walls of much greater antiquity. The windows are unusually wide and lofty, and have good characteristic Kentish tracery. There is a fine piscina, and a triple sedilia in the usual place on the south side of the chancel; and the church contains a re-

markable series of carved heads to the terminations of the labels, the whole being evidently work of the same sculptor, and are executed with great spirit. The contemplated works will consist of the repair of the roof, better drainage, a layer of concrete under the floors to prevent the rising of noxious gases, decoration, and works of repair. The architect is Mr. Loftus Brook, F.S.A., who will carefully preserve intact all the ancient features of the building, the works being strictly limited to those of repair only.



Correspondence.

THE HISTORY OF ST. PETROCK'S, EXETER.

It is only fair to add to your notice of Mr. Robert Dymond's pamphlet upon this subject, that so recently as 1878 the late Mr. Edward H. H. Shorto (for nearly fifty years the genial parish clerk of St. Petrock's) published *Some Notes on the Church of St. Petrock's, Exeter*. This exhaustive little work in sixty-eight pages traced the history of the edifice throughout. It commenced its story in A. D. 1066, the year the conquering William ordered St. Petrock and its twenty-eight sister churches in Exeter to receive each "one silver penny."

In a chatty way, Mr. Shorto quotes the churchwardens' rolls, and gives, amongst an immense amount of other interesting information, a useful glossary of old words.

Mr. Dymond has merely gone over precisely the same ground. To the twice-told tale he adds some additional matter; but the soul of the good old parish clerk is the real inspiration of the history in question.

It is passingly curious that, so far as I am aware, Mr. Robert Dymond's new *History of St. Petrock's, Exeter*, cannot be procured at any bookseller's shop in this city.

HARRY HEMS.

Fair Park, Exeter.

CARDINAL ADAM DE EASTON.

I perceive a letter in the last issue of THE ANTIQUARY asking me for information concerning the Cardinal Adam de Easton, who was styled Bishop of London, and is buried in St. Cecilia's Church, Rome.

I believe he died in 1398, and was elected Bishop of London whilst on a visit to Rome, but never exercised his authority as bishop in this country. In Blomefeld's *Norfolk*, under the heading *Easton*, a small village not far from Lyme Regis, are the following words:—"The ancient family of Davey comes from this village. Also Cardinal Adam, called 'of Easton,' who was elected Bishop of London, but died in Rome, 1398."

R. DAVEY.

CHURCH REGISTERS.

A great deal has been said, more theoretical than practical, in support of the notion of removing the registers from the custody of the clergy, and placing them all in one building in London. This is, no doubt, very nice from a Londoner's point of view, but how about local antiquaries living in the north and other distant parts of the country, men from whose pens we hope to receive sooner or later our parochial histories? If a man writes a parochial history, he is generally found to be a resident in that particular parish in which he takes such an especial interest, and therefore he will not thank the advocate of centralisation for obliging him to take several journeys to London, one or two hundred miles distant, when at present he has only to step across the road to see what he wants. Much has been urged with regard to the argument from neglect in past years; but I would ask whether the public records in London have fared any better during the same period? Compare, for instance, the present condition of the inventories of Church goods with any ordinary set of parish registers; and if it be said in reply that they are now taken the greatest care of, can it be denied that this is also true of the parish registers as a whole?

I saw in the papers a few days ago a paragraph stating that a large printing establishment in Fetter Lane had been completely destroyed by fire, and I could not help asking myself, Why might not the Record Office be the next victim of the flame? With all our scientific researches, we have not yet learnt the art of preventing a fire *taking place*; and the advocates of centralisation having succeeded in realizing their idea, might be expected to look a little foolish if on rising one morning they found that the parish registers of England and Wales were no more, for a fire had broken out in an adjoining building, which, having spread to the office, rapidly reduced it to a smouldering ruin. If the late fire in Wood Street has done nothing else, it has taught us this—that all the modern appliances in the shape of fireproof doors, etc., etc., are utterly useless to check the progress of our ignis fœ. The remedy we require is not to be found in the Record Office, but in the printing house.

Why should not the various archaeological societies undertake, as one of their many useful works, the printing of the parish registers in occasional volumes? The Camden, the Surtees, the Ashmolean societies in particular might do a great work in this respect.

F. T. MARSH.

St. Mary's Clergy House,
Sutton-in-Ashfield,
Notts.

STREAN.

Can any of the readers of THE ANTIQUARY inform me where an estate called Strean, in Scotland, is situated? In an old MS. it is said, "Strean of that Ilk beareth for his coat armor, on a field argent a chevron or, two wlf's heads erased, two in chief, one in base, vert. Crest, a dove and olive branch. Motto, Pax et amor." One of the family, Hugh, settled in Ireland about 1661, and one or more of his descendants

moved to America. The name is sometimes spelled Strene. Any information about any of the family will be welcome.

C. R. THOMSON.
22, East 21 Street,
New York, U.S.A.

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“PRIESTS’ HIDING HOLES.”

I should be extremely grateful to any readers of THE ANTIQUARY if they would kindly forward me the names of any Old Houses in Great Britain, containing secret chambers, “priests’ holes,” hidden closets entered by sliding panels, passages contrived in the thickness of the walls, subterranean passages, or any such curious and intricate internal arrangement.

ALLAN FEA.
28, Dartmouth Park Road, Highgate, W.

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NURSERY RHYME.

Can any of your correspondents tell me the origin, author, date, etc., of the Nursery Rhyme—

“Hey diddle diddle,
The Cat, the Fiddle”?

A. H. E.

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LOCAL NAMES.

Can Mr. Arthur G. Wright give the Domesday Book or ancient spellings of the place-names he cites in his letter published in the last number of THE ANTIQUARY, without which any suggestions relative to the derivations and meanings of the names must be merely conjectural?

The circumstance named by Mr. Wright, of one Westley being situated south and another east of Newmarket, is immaterial; those places are west of some other, to which the name Westley had reference when bestowed upon them by their name-givers,—supposing that the initial syllables of the modern correspond with the spellings of the ancient names.

FREDERICK DAVIS.
Palace Chambers, St. Stephen's, S.W.

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(vii. 38.)

Ashley, from *aesc*, an ash-tree = the ash meadow.
Gazeley, formerly *Gaysley*,* from *Gaed*, a man's name = Gaeda's meadow.

Westley, the western meadow. Is there no “east” in the neighbourhood answering to this?

Bradley, from *brad*, broad or spacious = the broad meadow.

Brinckley, from *brink*, the edge or margin = the edge of the meadow land.

Chevely, from *Chivel*, a man's name = Chivel's meadow, cf. Chillingham, formerly Chevelingham, the home of the descendants of Chivel.

Silverley, from St. Silas, or *Silvanus* = Silvanus's meadow, cf. Silverston (Northants), Silvanus's town.
HIRONDELLE VOLANT.

* Gibson's Camden's *Britannia*.

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A DILAPIDATED BRASS.

May I be permitted to draw the attention of your readers to the condition of the fine brass in Warbleton Church, Sussex, commemorating Dean Prestwick, A.D. 1436? The stone is worn so much that the head of the figure, with other parts, project to the manifest injury of the memorial and risk of throwing people down, and part of the canopy is gone. In order to preserve this fine monument, it is proposed, if sufficient funds can be obtained, to entrust the re-laying and restoration to the able hands of those who have so recently undertaken the same good work at Minster.

Donations towards this object will be gladly received by the Rev. G. E. Haviland, Rectory, Warbleton, near Hawkhurst.

J. A. SPARVEL-BAYLY, F.S.A.
Borough, Billericay, Essex.

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THE WAVER AT WAKEFIELD.

(vi. 85.)

Entertaining some doubt as to the correctness of the construction put upon the word *Waver* in my reply to the enquiry of H. C. I., I have since procured some information that appears to throw light upon its meaning, which I now take leave to communicate. We have not, I believe, in the north of England any living meaning for this word, but I find there is in the East Anglian dialect a sensible explanation, and most probably a correct one, as applicable to the Wakefield water troughs. In Nall's *Glossary of the Dialect, etc., of East Anglia* (Longmans, 1866), *Waver* is given as a Suffolk word for pond; and the following extract is made from the book *Promptorium Parvulorum*: “*Wavoure*, stondyng water.” It is very certain that for some centuries past the water at Wakefield has been retained in troughs, and not permitted to flow over a wider space, but still the situation is favourable for a pond.

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QUIDNUNC.

Wakefield.

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CHURCHWARDEN'S (OR CONSTABLE'S) ACCOUNTS.

The *Swat*, about which H. C. I. enquires, is probably *The Sweating Sickness*, which in 1551 visited England for the fifth time (Haydn's *Dictionary of Dates*).

A reference to the *Burial Register* of Loughborough would throw light upon this conjecture.

C. W. JONES.

Pakenham.

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SHREWSBURY GUILD.

Will any reader of THE ANTIQUARY refer me to the best detailed account of the Shrewsbury Guild shows, and of the constitution and privileges of the Guilds?

G. L. GOMME.

Castelnau, Barnes, S.W.

The Antiquary Exchange.

Enclose 4d. for the First 12 Words, and 1d. for each Additional Three Words. All replies to a number should be enclosed in a blank envelope, with a loose Stamp, and sent to the Manager.

NOTE.—All Advertisements to reach the office by the 15th of the month, and to be addressed—The Manager, EXCHANGE DEPARTMENT, THE ANTIQUARY OFFICE, 62, PATERNOSTER ROW, LONDON, E.C.

The Manager wishes to draw attention to the fact that he cannot undertake to forward POST CARDS, or letters, unless a stamp be sent to cover postage of same to advertiser.

FOR SALE.

Carved Oak Chest, 26s. 6d.—Elizabethan Tall Chair, 12s. 6d.—Tall Oak Stool, 6s.—List old swords, etc.—Mr. Shaw, Writtle, Chelmsford.

Ruskin's Modern Painters, 1st edition, cloth, uncut, a splendid set, £30.—Elements of Drawing, 38s.—Giotto, and his Works in Padua, 21s.—Milton's Paradise Lost, 3rd edition, tall fine copy, portrait, 17s. 6d., rare.—Cruikshank Ainsworth's Tower of London, 1st edition, 1840, 8vo, cloth, uncut, plates unspotted, £4 10s., choice copy.—Evenings at Haddon Hall, cloth, 18s.—J. Lucas, Claremont House, Cawley Road, South Hackney.

Bible, Prayer and Psalms, illustrated, demi 8vo, 30s. Or exchange for 4 volumes Harper's Magazine.—217, Care of Manager.

Patronymica Britannica (Lower), 12s. 6d.—Le Sage's Genealogical and Historical Maps, royal folio, £1.—Chetham's Miscellanies, vol. v., 9s.—Bacon's Liber Regis.—Brayley and Walford's History of Surrey, £5.—B. F. S., Parkhurst, Dorking.

Autograph Letters of Darwin, Carlyle, Pitt, Dickens, the Queen, Prince of Wales, etc., for sale, cheap. Signatures 2s. per dozen. List sent.—F. Barker, 15, Brooklyn-road, Shepherd's Bush, London.

Heylin's Cosmographie, 1620. First edition Dryden's Annus Mirabilis, 1667. Ninth edition (Totton's) Milton's Paradise Lost, small with steel plates, 1711. What offers?—218, Care of Manager.

Fine Greek and Roman Coins cheap. For particulars, apply—219, Care of Manager.

Rollins' Antient History, illustrated, 14 vols., calf, 1737, 10s. 6d.—Bull, Addington, Margate.

Complete body Ancient Geography, by D'Anville, twelve large maps, good condition, 6s. 6d.—Bull, Addington, Margate.

Assignats, time of First Revolution, good condition, 3s. each.—Bull, Addington, Margate.

A number of Book Plates for sale at 2s. 6d. per dozen; a selection sent on approval by W. E. Morden, 5, Longley Terrace, Lower Tooting, S.W.

Recollections of Dante Gabriel Rossetti, by T. Hall Caine, large paper edition, 21s.—History of Catherine II., Empress of Russia, by J. Castéra, translated by Dr. Hunter, 13 portraits, etc., 1800 (covers damaged), 5s.—Dumas' Illustrated Catalogue of the Paris Salon, 1882, paper covers, 4s.—The Religious World Displayed, or a View of the Four Grand

Systems of Religion; namely, Christianity, Judaism, Paganism, and Mohammedism, by Rev. Robert Adam, 2 vols., paper boards, 1823, 7s. 6d.—The New Whole Duty of Man, containing the *Faith* as well as *practice* of a Christian *made easy* for the *practice* of the present age, as *The Old Whole Duty of Man was designed for those unhappy times in which it was written, and supplying the Articles of the Christian Faith, which are wanting in that book*, though essentially necessary to salvation, twenty-second edition; together with Private Devotions, etc., and Helps to Reading the Bible, 1773, printed only by John Hinton, at the King's Arms, Paternoster Row, and published by authority of King George II., old calf, covers damaged, price 7s. 6d.—Willis's Current Notes, 1855, cloth, 2s. 6d.; full of interesting Notes on Antiquities, Biography, etc.—Pickering's Tasso, 2 vols., 5s.; Dante, 2 vols., 5s.; Horace, 1 vol., 3s. 6d. Cheap—190, Care of Manager.

WANTED TO PURCHASE.

Armorial Book Plates purchased or exchanged.—Dr. Howard, Dartmouth Row, Blackheath.

The Book Plates generally found inside the covers of old books. Will purchase or exchange.—J. M., 1, Henrietta Street, Bath.

Dorsetshire Seventeenth Century Tokens.—Also Topographical Works, Cuttings or Scraps connected with the county.—J. S. Udal, 4, Harcourt Buildings, Temple.

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